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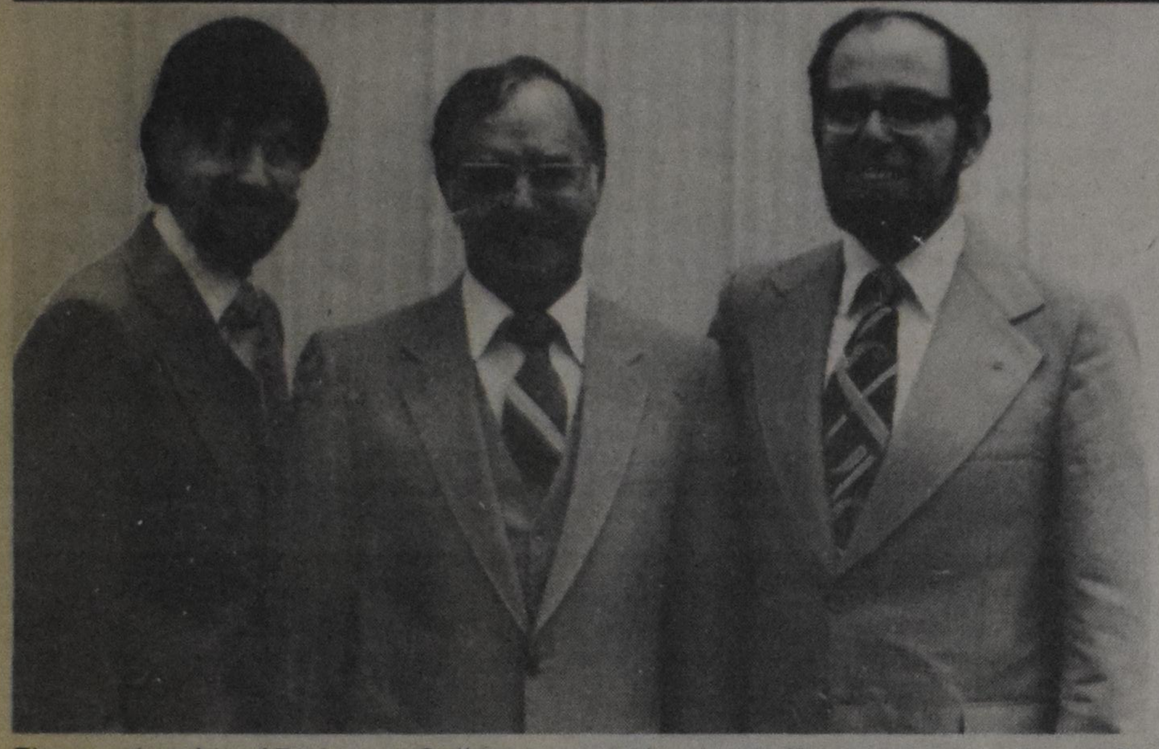
35th YEAR OF PUBLICATION, No. 1796 JUNE 12, 1981

REDEEMER OPENS IN HAMILTON IN '82



The membership of Redeemer College approved major staff appointments. From left are acting dean Justin Cooper, president Henry DeBolster and development and business affairs director Dick Kranendonk.

by Keith Knight
C.C. Editor

1975. A dream
1982. A reality.

Redeemer College took three giant steps towards reality at its membership meeting on May 30 at Hamilton District Christian High School. About 250 people attended the day long meeting. Membership currently stands at well over 1,000 and is growing daily.

The membership approved the location of the college to be in the Hamilton-Burlington area, close to McMaster University with which it will have close relations. The college will be located in temporary facilities for the first few years, possibly in a vacant school near the university. Meanwhile, a special committee will continue to look for land near the university which it will eventually buy and on which it will build a new Redeemer College.

The membership also formally welcomed college president Henry DeBolster who took on his full time task on June 1. Rev. DeBolster will be assisted by two full-time staff members, Justin Cooper of Toronto who has been appointed acting dean for one year, and Dick Kranendonk of St. Catharines who is director of development and business affairs. Both men began their work officially on June 1.

Faculty

The college board made four faculty appointments recently, who will make up the initial staff of the college. They are Justin Cooper, professor of political science; John Bolt, professor of religion; Dr. Theodore Plantinga, professor of philosophy; and Dr. Harry Van Belle, professor of psychology.

The membership also approved the official opening date of Redeemer College as September, 1982.

Vice-chairman of the board, Rev. John Zantingh of Dundas, led the meeting through the day's proceedings. He started by providing a meditation on the name "Redeemer." It means "set free," that Christ has set us free from bondage. Redeemer College intends to reveal the pre-eminence of Christ in all things."

Location

Locations committee chairman Gary Van Eyk listed the criteria which his committee followed in its search for a geographical location for the college. They had contacts with McMaster, Waterloo, Brock, York and Western universities.

Mr. Van Eyk mentioned that the college had to be close to a major university, provide adequate facilities for the complete program, be centrally located within Ontario, have a strong Reformed community around the college, and be reasonably priced.

He mentioned that McMaster University in Hamilton was the most receptive to Redeemer. Land is available nearby. It is centrally located between three classes.

McMaster has offered use of its physical education and recreational facilities to Redeemer students, has library and study space available, has given basic approval to a course transfer, and is willing to discuss other areas of mutual co-operation.

Curriculum

A great deal of time was spent on general curriculum direction. Will Redeemer be a liberal arts college or a vocational college? Will it provide a curriculum for students who want to be teachers and doctors or will it gear its programs to agricultural and business students, and provide certificate programs in nursing and premedicine, child care and librarian.

The membership was somewhat divided on that question. Some pointed out that the initial intention of the college was to provide a liberal arts program (similar to Calvin and Dordt) and that the charter was obtained on that basis.

SEE EDITORIAL — PAGE 2

What will happen in September, 1982? Redeemer will open with a one year program. It will be a pre-university year equal to grade 13. It will *not* be a grade 13 high school program with a diploma at the end of the year but it will be a program equal to grade 13 which would be acceptable to the university. That will enable Redeemer to provide courses in religion, philosophy and psychology to these students . . . courses which they would never receive in a high school grade 13 program.

In 1983 it will add a second year which will be the first year of university. Appropriate credit and course transfers should be in place by then with the university. McMaster will also allow its students to take courses at Redeemer.

Students respond

Both Rev. DeBolster and Mr. Kranendonk reported on their recent visits to 370 grade 11 students in Christian schools across the province. The majority of those students had not yet decided about their post-high school plans. But 71 grade 11 students expressed a strong interest in coming to Redeemer in 1982. When students were asked what they were looking for in a college, about 34 percent said that they want courses in teaching, 20 percent in agriculture, 17 percent in child care, 15 percent in business and 14 percent in nursing-medicine.

That survey indicated a need for both an academic college and a vocational (community) college.

The membership gave the board of governors the mandate to "study how those students not going into liberal arts colleges can be served by Redeemer College," for example by credit transfers to community colleges or by offering certificate programs.

New/old board

The elections to the board of governors revealed that many of the former members of the board were re-elected by the membership.

The nominations came from three sources: membership at large, Christian school administrators, and nominations from six classes within the Christian Reformed Church.

Membership at large: Dr. Jack Zeyl, Rev. John Zantingh, Dr. Remkes Kooistra, Albert Bakker QC, John Van Rooyen, Dr. Henk Van Andel, May Drost, Gary Van Eyk, Dr. Henry Aay.

School administrators: Chatham, Leo Smit; Hamilton, Adrian Guldemond; Toronto, William Barneveld; East Ontario, James Vreugdenhil.

Classis representatives: Chatham, Dr. Henry Brouwer; Huron, Rev. John Hellinga; Hamilton, Stiny DeJong; Toronto, Rev. John DeJong; Quinte, Hans Van Manen; Eastern Canada, Nick Van Dyvendyk.

Membership fee

The membership agreed to leave the membership fee at $25 per member. A husband and wife both becoming members would then mean a fee of $50. The board was also given the power to waive any portion of this fee in case of financial hardship which means that anyone can become a member of the college, even if one can only afford to pay $5 or $10.

During lunch time, the Cantata Singers from St. Catharines, under the leadership of Mr. Gerzinus Hoekstra performed to an enthusiastic crowd.

Five members of the board have retired from their positions and were recognized by the membership. They are Dr. Philip Bom of Ottawa, Rev. Ray Sikkema of Hamilton, Robert Vander-Vennan of Hamilton, John Vriend of St. Catharines, and Dr. Al Wolters of Toronto.

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The realities of separation and divorce

The church has established guidelines for marriage but what happens within our own Reformed community when a marriage fails? Separation and divorce hits home with a special feature in this issue, starting on page 14.

VIEWPOINT

by Keith Knight

An academic or vocational college?

The Reformed community has an historic preoccupation with academic learning but it seems as though that might change. Traditionally, we have attempted to provide a liberal arts program through elementary and secondary school as well as at the college and graduate level.

It seems as though there were unwritten rules a generation ago that our schools should train students to become teachers, ministers and professors.

When the membership gathered to give approval to a few significant steps in the establishment of Redeemer College, the prevailing concern centred around what kind of college it would be. That question probably would not have been asked 10 years ago simply because it was presumed that it would be a liberal arts college, designed to train young people to become teachers and to provide a basic academic training for those who want to go on to become nurses or doctors or some other profession.

Times have changed. High school seniors have eyed the community college scene. They see an opportunity to take a two year certificate program in, say, nursing, business administration, child care, librarian, agriculture, horticulture, etc.

To many high school students, the community college offers them a choice of specialized education in a course that is not too demanding. These courses are designed for the less academic, for those throngs who have no desire to become teachers or ministers.

A high school graduate was once faced with three choices: if he had a keen academic mind he would consider a university; if he was a bit less scholarly and if he wanted a Christian perspective to one of the professions, he might consider Calvin, Dordt or Trinity; if he was tired of learning he would go out and find a job.

The community college concept was introduced to Ontario about 15 years ago. Most such colleges are relatively new. They were designed to draw young people and adults from the local community who could take a few courses for two or three years to earn a certificate in a specialized field.

They were not meant to replace university or college degrees but they were meant to provide an alternative of education, similar to a trade school at the high school level.

The membership of Redeemer College seemed somewhat divided on this major curriculum question. Should Redeemer be developed into a liberal arts college where the emphasis is on academic learning, or should Redeemer provide a "community college" variety of programs so that high school graduates can get a Christian perspective to, say, business administration or agriculture?

The membership instructed the board of governors of Redeemer to review that question and to "strongly consider it."

A bridge

For the first few years of its life, Redeemer College will serve as a bridge between secondary school and the college-university level. It will provide a two-year program equivalent to grade 13 and first year university.

It would seem to me that you can not have the best of both worlds. You cannot have a strong academic college mixed in with a community college approach. I would doubt, for example, if the government charter would allow for such a concoction of curricula.

I would hope that Redeemer College would maintain its current academic direction and that it would develop high standards of excellence. Equally as important, high school graduates should also set their goals high. There seems to be a prevailing mood within many high schools that excellence is not important, that second best is good enough.

There are many high school graduates who have the ability to go on to college or university but who are quite content to take the easy way out by either quitting school or taking a two year certificate course.

On the other side of the coin, there is an overwhelming need within the province for a Christian college which provides certificate programs in nursing, business administration, child care, agriculture, horticulture, communications, etc. Many of our students want to specialize in these areas and it is important to provide a Christian perspective to these practical areas of life as well.

Let us get Redeemer off the ground and let it provide a solid academic program for those in the professions. Let us also develop a vocational college in the future which can provide the more practical programs which will meet the needs of a majority of students.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Word, deed, missions — part 3

Missions today are engaged in an incredible amount of service. Will this type of ministry in deed automatically lead to church growth? For some, the ministry in deed seems more important than the increase of baptized believers. Can service be substituted for church planting evangelism? Are we even allowed to raise questions?

I believe so. The proclamation of the Word still builds the church (Romans 10:8-18). Incidents on the mission field provide ample illustrations that adequate church growth has not always occurred when the deed was emphasized. Already in the 1950's Donald McGavran, who has done so much to revive the church's vision for church growth, wrote that despite the tremendous amount of life poured out by missions on rural reconstruction, literacy, public health, and relief work, the evidence clearly shows that these have little to do with the multiplication of churches.

"Where such multiplication would have taken place anyhow, there, to be sure growth has occurred," McGavran wrote. "But this drive to improve social conditions has not generally caused increase or even been conducted in places where in gathering was possible." McGavran cites the Church of Christ of the Chingrai province in Thailand as an example. Congregations had been multiplying. Communicants had doubled in the previous decade.

McGavran searched for reasons for this massive growth. He writes: "A missionary administrator believed that the great growth (the most notable in Thailand) was due to the establishment in the province of an agricultural centre, to which $50,000 worth of tractors had been given and which was asking for a further $50,000 to shift from wheeled tractors to caterpillars. The Thai moderator of the Church in that province, however, giving many illustrations, assured me that the basic reason for the growth of the churches was that Christians in those rural congregations, because of their faith in Jesus Christ, did not fear the evil spirits. This one factor, he declared, brought man after man and family after family out of animistic Buddhism to Christian faith." And McGavran comments; "I do not know whether the local moderator or the missionary was right; but might it not have paid the mission to find out? And to multiply whatever was giving the Church in that province to double in ten years? It might also, possibly, have saved it $50,000."

Consider also the situation of Word and Deed ministry in China before the communist take-over. The Chinese church growth was contemporary with the heyday of liberalism in the U.S. An enormous amount of American money was poured into China, largely through the YMCA. Why the failure of all this aid to make the church grow and feel at home in its own society? "To an outside observer," says missiologist Stephen Neill, "the following seemed to be the defects of the Chinese Churches as a whole:

1. Christianity presented much more as a program of social and political reform than as a religion of redemption. But the concepts of liberal Christianity proved in the end less dynamic than those of Marxist Communism.

2. A widespread lack of interest in theology, theology being regarded as no more than the perpetuation from the pulpit of old-world terms and phrases, which no longer had any relevance to present-day life.

3. A liberal interpretation of the Bible, from which both the prophetic and eschatological dimensions were almost wholly absent.

4. An almost total lack of the sense of worship. 'The Chinese are not mystical' said a great Chinese leader to a missionary friend of mine; this was his reason for lack of interest in attempts to improve the quality of worship in the University where both worked.

5. An almost total lack of understanding of the nature of the Church. To many leading Chinese Christians, who had come to Christ through a Christian college or through the YMCA, the Church was not so much the nurse and mother of their faith as an inconvenient though perhaps necessary appendage to it.

6. An almost total lack of understanding of the significance of the universal Church, transcended in the case of the great Chinese leaders through vigorous participation in the ecumenical movement."

The experiences of the past should constrain us not to swing the pendulum towards an overemphasis on the deed ministry. The church must not follow the trends of the times, but the teachings of the Word of God.

To be continued...

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LETTERS

The relation of creation and covenant

Dear Sir:
Mr. Hultink (C.C., May 8), makes some probing remarks. He asserts that 1) the antithesis means that "the more faithful we are in the proclamation of God's word, the more intolerable the world will become," 2) Yahweh's promises are only in the context of His covenant with those he favours, 3) In dealing "with the Dene Nation . . . the pearl of great price is the gospel of Jesus Christ — not the pipeline outside of a covenantal relationship," 4) CJL is "frustratingly ambiguous" on these matters.

On point (1), is the world more tolerable as the church is more faithful? Certainly the apostles sometimes found great favour (Acts 2: 47). I do not think that the history of Christendom shows that the preaching of the gospel results in more divided and intolerable societies. One could make a strong case for the opposite view. Ultimately it is a matter of eschatology and that is too complex a matter for 700 words. May I just comment that when I was a Baptist I held opinions similar to those Mr. Hultink seems to be suggesting, and it was precisely a developing contact with, first, Puritan then Reformed theology that changed my views.

(2) The question of justice in the context of covenant is also complex. I would agree with much of what Mr. Hultink says, but also think that more must be said. How do we account for all the breadth of God's dealing with the creation? That His covenant included the animals (Gen. 8) or that the "creation will . . . obtain the glorious liberty of the children of God." (Romans 8:21). What about Jesus' admonition "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same?" (Mt. 5:44-46). Let us always remember that the antithesis is also within us. (Romans 7).

Catholics relegated this type of discussion to the realm of 'nature' while Reformed people often tried to deal with it in terms of 'common grace.' In this century there are efforts to overcome the polarity of special and common grace, especially by affirming the doctrine of creation (or, philosophically, in terms of "structure and direction"). Hence Herman Bavinck's beautiful depiction of the Christian faith; "that the creation of the Father, destroyed by sin, is again restored in the death of the Son of God, and recreated by the grace of the Spirit to a kingdom of God."

I am not altogether sure that these Reformed efforts have been successful and that an integrated biblical view has yet been achieved. There still appears to be some tension of creation and covenant. Indeed I often find precisely Reformed theology "frustratingly ambiguous" on this score. This ambiguity shows, I think, when Mr. Hultink describes the pipeline as "Important . . . within the context of justice" but "insignifican(t) . . . outside of a . . . covenantal relationship." Unless we accept a dualistic (or dialectical) view, how can we say a pipeline is important and unimportant?

(3) Clearly the gospel of Jesus Christ is "the pearl of great price" . . . . but how could this imply "not the pipeline?" If we deal with energy policy, why, indeed how, would one speak of the demands of the gospel without saying what that means concerning concrete stewardship of our resources and concrete love for our neighbour? What would it mean to tell our governors that the pipeline is insignificant "outside of the covenantal relationship?" Should a government then ignore it, or ignore us, or ignore the Dene, unless it, or we, or the Dene, are within such a covenantal relation? Do we seek that governments are just in relation only to those who we believe are in covenant? Is politics involving both Christians and non-Christians an impossible or unChristian calling? Surely not. Surely, then, because of our calling in Jesus Christ, we should call on governments, as ministers of God, as much as may be in a fallen world, to do that which God has instituted them to do — seek justice. This is what CJL, however poorly, is seeking to do.

(4) As to CJL's ambiguity, I believe Mr. Hultink is right. CJL's materials are not that clear on this score. This is for two reasons: a) Nobody has ever asked CJL for a position on these questions; since we are a political action organization, rather than working in a theological sphere, we have been concentrating our energy on other matters — specifically what do the biblical teachings on justice and stewardship imply in the nitty gritty of Canadian government policies. b) Ambiguity on these matters is, I think, widespread in Reformed theology, philosophy and Christian organizations. It is, I think, present in Mr. Hultink's letter. Mr. Hultink's criticisms should not be confined to CJL but be generalized; if they can bring clarity and promote further studies on the relation of creation and covenant then he will have done us all a great service.

Paul Marshall,
Research Associate,
CJL Foundation,
Toronto, ON

Concert defined

Dear Sir:
Your concluding statement in the article "Sarnia songfest" says that the hall (actually a hockey arena) was filled with "a cocophony of sound."

I for one, do not consider "harsh-sounding" or "discord" to be a compliment.

Let us hope this was simply a "molopropism" and you had only good in mind.

A participant,
Tom Posthumus,
St. Catharines, ON

Covenant relationship, justice and CJL

Dear Sir:
The recent letter of Mr. John Hultink to C.C. had some disturbing inaccuracies.

He is troubled by G. Vandezande's remark about actions "leading to peace on earth." That is then taken out of context and the CJL's writings are considered by Mr. Hultink to be "frustratingly ambiguous.

If because of one remark of G. Vandezande, the CJL writings are "frustratingly ambiguous" then it tells us that Mr. Hultink has not read these writings, that he misunderstands them or that he is unfair in his judgment. By his logic, by way of example, one could say that the excessive homoletics of Veldkamp in his books, or the mystical tendencies of Schilder in his books make the Paideia Press books unfit for Reformed Christians. But Mr. Hultink must know that the Reformed community appreciates the Paideia publications.

Secondly, the description in his letter of the antithesis needs refinement. The antithesis is between the kingdom of light and the kingdom of darkness, i.e. the Kingdom of Christ and the kingdom of Satan; not necessarily between the church and the world or between the Word of God and the word of man. The Work and the Word of the Lord must be made known to the world for the purposes of transformation and reclamation, and the word of man must come into line with the Word of God. The Reformed fathers tried to avoid a nature-grace duality and we must continue that effort. It is our task to be busy bringing God's demands to all of life's dimensions, not to retreat to our churches or to live in fear of the opposition we will encounter. Further, that God demands justice from all nations is only too clearly seen in the Bible, and that Jesus words about peace include the demands of doing justice from and for all people. The CJL is busy here, though they will readily admit, never perfectly; a careful reading of Matthew 25:31 ff. will at least help Mr. Hultink to see that the CJL is in the right direction.

But the most serious inaccuracy occurs when Mr. Hultink cited Isaiah 61. His remarks about the entire context of this chapter fail to adequately give the distinctive prophetic content of this passage, "The entire context is one of the people relating to their God in obedience or disobedience. And God comes to His people within the context of convenantal blessing or covenantal (sic) wrath. And He continues to do so today." Mr. Hultink has failed to cite the obvious Isaiah context of Israel being in captivity in the land of her enemy and the passage speaks of the promise of liberation, to return Israel to the promised land.

The Reformed principle of always comparing Scripture with Scripture was not followed by Mr. Hultink. Jesus quotes this very Isaiah 61 passage in Luke 4 and says, "Today this scripture has been fulfilled in your hearing." Jesus' words most definitely spoke of the presence of the Kingdom and its effects.

Further, the Gospel of Luke's many references to the poor include those who are literally and physically so. Jesus showed most clearly, as this gospel records that his demands for his followers was that the poor and others suffering from injustice were to be a priority in their lives. It is an affront to the Word of God to suggest that "poor" means only poor in sin and that "captive" means only being bound by sin.

Along with the Good News of the Gospel it is exactly the bringing of food and clothing for the needy, the deeds and words of comfort to the suffering, the care for the poor, and the concern for those suffering from injustice that makes the Kingdom of Christ so radically thorough and transforming.

Mr. Hultink's remarks about the pipeline at the end of his letter, further indicate a rather disjointed view of Biblical justice. "Covenant relationship" and "Justice" may never be separated. Also, is Mr. Hultink aware that many of the Dene Nation are committed Christians?

Mr. Editor, John Hultink's letter caricatures the CJL and only causes unnecessary discord among the efforts of Christian communities as we seek together to promote the cause of the mandate of Jesus, to be concerned with the redemption, and the concern for the love and justice for our neighbours.

John Tenyenhuis, Blenheim, ON

Murder in the name of freedom

Dear Sir:
This is in reference to Mr. Vandezande's support of the rebels in El Salvador, (C.C. May 15, 1981).

No, I am not defending a rightist government, committing wrongs in the name of justice. My concern lies with Mr. Vandezande's support of a group of rebels committing murder in the name of freedom. In principle, there is little difference between political groups of the far left or the far right. Somehow they seem to meet. Sometimes they support each other and sometimes they oppose each other as the case is in El Salvador.

Whatever they do, the results are the same: blood flows freely; destruction. Both Hitler (far right) and Stalin (far left) had no respect for human life whatsoever. Each one killed approximately the same number of people. Why then does Mr. Vandezande support the Salvadoren rebels? Most of us are well aware that not all of them are communist, but is not that the case in nearly all Communist take-overs? Where do the weapons come from?

As a rule the communists are at the start in a minority attracting a larger following. In the end they eliminate their non-communist comrades in arms and form the new government. Have we forgotten Castro?

One wonders why so many Europeans, Canadians and Americans have protested against nuclear armament, American involvement in Vietnam and now El Salvador? During the Communist take-over in Cambodia and Afghanistan (mass murder) there was hardly a ripple.

Is it possible that the onesided protests are the result of Russian manipulation through their powerful propaganda machine? Has revolution become popular with Christians? In the Old Testament, King Saul, near the end of his reign, could not be considered good government. Among others, he exterminated the priestly city of Nod, inclusive of all priests, women, children and babies.

But when Saul came within easy reach, David said: "The Lord forbid that I should put forth my hand against the Lord's anointed."

The Romans always suppressed rebellion ruthlessly. What did Christ say? "Render to Caesar the things that are Caesar's." Christ acknowledges the state as a divine institution willed by God.

The spirit of revolution comes from the father of all revolution: The Power of Darkness.

John van Veen,
Windsor, ON

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Church Page

Independence of the Puerto Rican Chr. Ref. church by 1990

How would you answer the question: What is the gospel? That proved to be a difficult question in our adult Sunday school class in Carolina even though the majority were Christians of many years. They just had a great difficulty putting their confession into words.

We are studying the World Home Bible League's Project Philip in our adult Sunday school so that they may use the material in their own neighbourhood. Disciples discipling others. The people are very excited about the possibilities and have begun using another, much simpler, series of booklets.

Since the closing of the work in El Conquistador last December, I've begun teaching the adult Sunday school class. Olga alternates with the pastor's wife in teaching a Bible story to the younger children during the worship service. Sunday morning services at Carolina are held from 10-12. We begin with scripture reading and some songs, divide into classes for Sunday school, and, at 11, begin the worship service. The attendance averages about 55. I'm sorry to report that the attendance of the Wednesday night Bible study has dropped from 17 to about 11 since the robbery last July.

Synod of the Chr. Ref. Church of Puerto Rico last February decided that seminary students who met the specified requirements might be installed as pastors. Requirements include completion of 2/3 of the training program, a recommendation from the consistory regarding their gifts, a call from the consistory, and a one-hour oral exam before Synod. Those who meet the requirements will be installed as elders with the official title of pastor-seminarian. They will serve the length of time that elders serve in that particular church. This provides for a check, on both the student and the consistory. They cannot be fired but must be dealt with according to the church order. They will, of course, be under the supervision of the consistory and an ordained minister. We hope to have 2 students examined this coming August.

These pastors will continue their studies until such time as the churches deem them worthy of full ordination. This is an important step in the local organization. The Chr. Ref. Church of Puerto Rico is an independent church, having no official relations with the Chr. Ref. Church of North America, and as such is beginning the reformed tradition under the direction of its elders, one ordained pastor, and its student pastors.

We missionaries have been given voice but no vote in synodical deliberations, and we have been appointed to serve on its committees, with a voice and a vote, as counsellors. The mission works are under the direct supervision of the missionaries. The next step is to pass the mission initiative and supervision on to the Chr. Ref. Church of Puerto Rico. Our goal is to do so by 1990. Shalom, Rev. and Mrs. Arie C. Leder, 16 Meadows, San Patricio, Caparra Heights, Puerto Rico, 00920.

Clinton (ON) Chr. Ref. Church

Pastoral Pondering

Smokers, clear the air

I have received some complaints lately about smoking near the church. It seems that some are so eager to light up that they can hardly (or not even) wait till they are out of the church.

Smoking has become offensive to an ever-increasing amount of people. Some, especially our evangelical brothers and sisters, find it incompatible with Christian living. And for that reason we should control our smoking habits.

Others object for health reasons to have to breathe the smoke of others. Courtesy and respect for others would dictate a non-offensive use of tobacco.

And, if we would be so enslaved that we could not do without it, it might be high time to determine who is slave or master. Respect for our God-given bodies might dictate greatly reduced smoking anyway.

Rev. E. Gritter, Bethel Chr. Ref. Church,
Lacombe, AB

Faith needs encouragement at home

We spent last weekend recently with some 40 young adults in Camp Evergreen. This was a great and growing experience for most. We talked about our roots in Christ and how we ought to be ready for service. The group sessions in which we worked on our own personal testimony and biblical emphases on evangelism, proved to be a real challenge for several who had not done this before.

The camp underscored once again that in many of our families there is not enough talk about the Christian faith. Many otherwise capable people seem very handicapped when it comes to speaking about their faith in a personal way. Yet, with some encouragement, we are able to do so. Like the young adults at camp, we receive a real blessing and deepening of our faith when we take the risk and do it.

Let us all examine the ways in which we communicate our faith concerns and experiences in our families. Perhaps at family devotions we can make a remark about the passage we read, or encourage questions from the children, or ask for things that could be mentioned in the family prayer. Sometimes each member of the family could take part in the prayer with one or two sentences.

Talks about faith need to happen in the family setting, especially to the younger children, but to the older ones, too. It is important for youngsters to hear their parents speak of what they believe. God gave the parents as the most important people in teaching the Good News to children. No school and no church can ever do what the parents did not do. They can help and support but not take over.

If we can talk about the work, about prices and politics, and about other people, then, surely, there is time and opportunity to speak about God. If there isn't, then there is something seriously wrong. Let us now not only agree with this, but really do something about it.

Rev. E. Gritter, Bethel Chr. Ref. Church,
Lacombe, AB

Chatham plans to organize events

The three Chatham Chr. Ref. Churches decided it would be good to have a Central Co-ordinator to schedule events within our church and school community. We are very happy to inform the congregation that Bob Lachine, from First Church, was most willing to assume this responsibility.

When any of the churches, schools, or out-of-town as well as local Christian organizations plan to have a meeting or lectures, you are kindly asked to please notify Bob as early as possible and he will record this information and inform you of any other meetings that might be taking place at the same time. You may reach him at: 352-4651, or at R.R.#4, Chatham, ON N7M 5J4.

Please take note it is not his responsibility to reserve rooms, or place bulletin announcements, but rather merely to keep a record of the scheduled event.

Grace Chr. Ref. Church,
Chatham, ON

Press Parade

Fellowship program

A discussion on fellowship in the congregation resulted in the following recommendations. First, it should be noted that true Christian fellowship means getting to know each other as members of the body of Christ. That includes learning to know each's thoughts, ideas and gifts, especially as they relate to our function as members of the church and God's kingdom. The societal life of the congregation is one way where such fellowship can be experienced in a way that is not as possible in parking lot discussions after the worship services. Consistory urges the membership to avail themselves of opportunities for such study and spiritual nurture, and thus also experience true communion of saints.

Consistory does not mean to say, of course, that our more casual acquaintances with each other is not important for fellowship. On that matter consistory recommends that every six weeks, we designate one Sunday as a time when members of the congregation invite other members whom they might not know very well to their homes.

We recognize of course, that such a suggestion is entirely voluntary; but we're hopeful that it will promote further fellowship, especially to integrate many new families into the congregation. On the first Sunday of each month, we will have coffee fellowship after the morning worship service. Each elder's district will assist with bringing refreshments.

First Chr. Ref. Church,
Langley, BC

All the saints are God's children

The *communion of the saints* is something that should include all church members, not only the interesting, the agreeable and the healthy members, but also the disagreeable, the handicapped and the needy members.

It does take Christian love to reach out to others who may scare us a bit because they are angry, upset, not well mentally or disturbed, because you are then taking risks in getting hurt or being embarrassed; and you would really have to concentrate on the other for a while.

There is a price to pay, the price of self-giving love. But then Jesus was thinking of those who need that love as the least of these. And he gave them to test our love for him.

Bethel Chr. Ref. Church,
Lacombe, AB

Church News

Christian Reformed

Witnessing conference

May 7th and 8th the Springdale Christian Reformed Church hosted a "Witnessing Where You Are" Conference led by Pastor John Van Til of London, Ontario. Rev Van Til is a Canadian representative for the Board of Home Missions. Thanks be to God who answered our prayer, since the Conference was very stimulating.

At least five different churches were represented with a strong showing from the Churchill Baptist Church. We certainly felt our unity in Jesus.

We were challenged to consider how we could witness more effectively by word and in deed. We followed a workbook with exercises which led us through Scripture and we learned what witnessing is, who witnesses, and to whom we witness and how we can witness.

Throughout the evenings Pastor Van Til encouraged us by little skits performed by volunteers, to show us how we can use daily opportunities to witness to people with whom we come in contact. He also pointed out that witnessing is not just to unbelievers but also, very importantly, to our fellow Christians. The Conference gave us much encouragement and confidence. It was very worthwhile.

Tena Van Loenen
Evangelism Committee,
Springdale Christian Reformed Church

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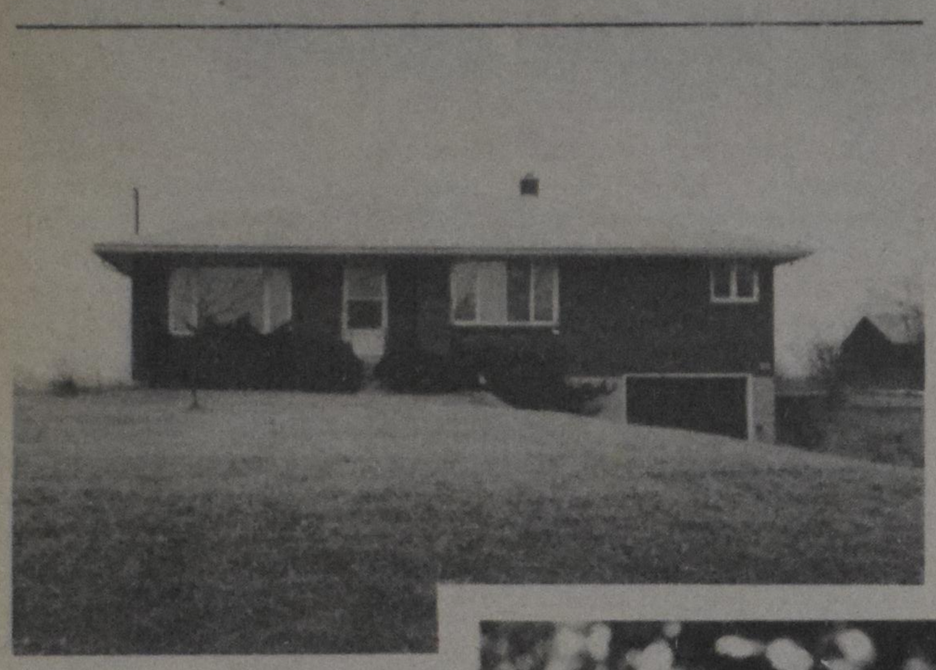
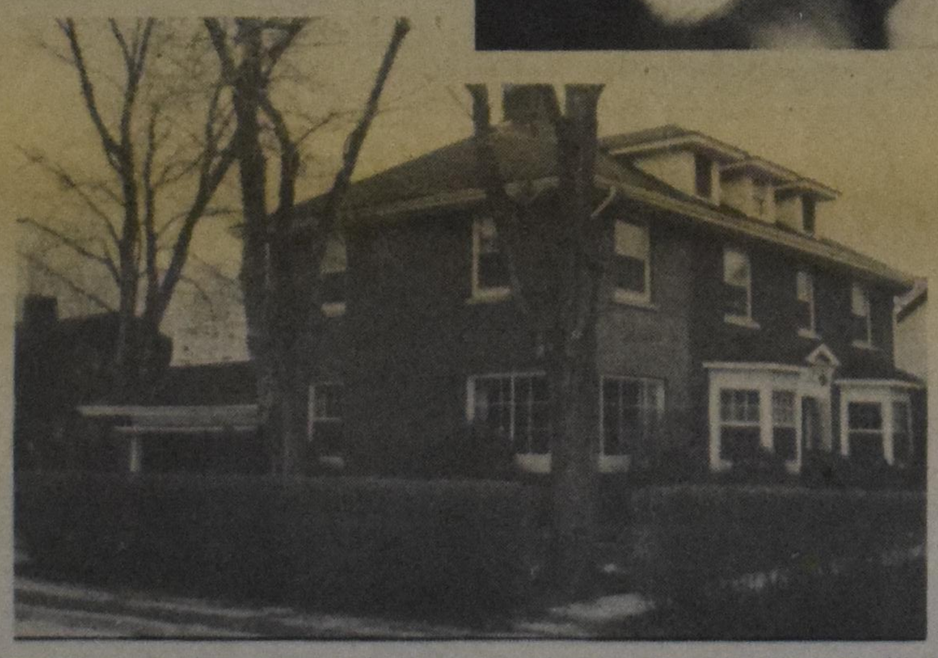
★★★

Christian Horizons provides love to handicapped





Horizon Houses, shown clockwise from left to right: Kingsville, Waterloo, Waterloo Horizon office, Sundridge, Welland, Burks Falls. Centre photo: Crafts at Camp Horizon.

During this International Year of the Disabled Person it has given cause to consider some of the weaker members of the body of Christ and our service to them.

In particular, Christian Horizons has received more calls in 1981 than in any previous year to minister to congregations throughout Ontario as Christians seek to be sensitive to the people of their community with exceptional needs. The Church of Jesus Christ is providing leadership and a glorious testimony of God's enabling.

Since January 1976, Christian Horizons has been blessed by God as the ministry has multiplied beyond the most optimistic expectations. From an early base of commitment to Christ's service on the part of the founding members and early staff, a strong superstructure has been able to take shape that continues to honour Christ.

Camping

From four weeks of camp in 1976, the Camp Horizon program has expanded to eight weeks in Ontario and one week in Michigan, serving over 300 people from ages seven to seventy-five. This camp accepts people from the government facilities and private homes, sponsoring those who cannot pay the full fee. Nearly one hundred staff people are required to serve in this summer program.

Residences

The first "Horizon House" was dedicated in May of 1977. Today, Christian Horizons has opened fully approved homes to serve in the communities of Waterloo, Welland, Sundridge, Burks Falls, Kingsville, and Elliot Lake. Forty-nine adults are served year round. Presently Christian Horizons has received approval to open homes in Kitchener for multihandicapped adolescents who are mentally retarded; in Hamilton for emotionally disturbed, mentally retarded children and tentatively in Ottawa for multihandicapped, mentally retarded adults.

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Toronto, Ontario M5S 2G8
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Executive Director **1-416-598-2181**

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CSS has served 1500 Canadian families in financial planning

Since it began five years ago, Christian Stewardship Services has served over 1,500 families across Canada with advice on will planning, planning for retirement, and help with stewardship responsibilities. This news was part of Executive Director Harry Houtman's report to the CSS membership meeting on May 13 in Sarnia, Ontario.

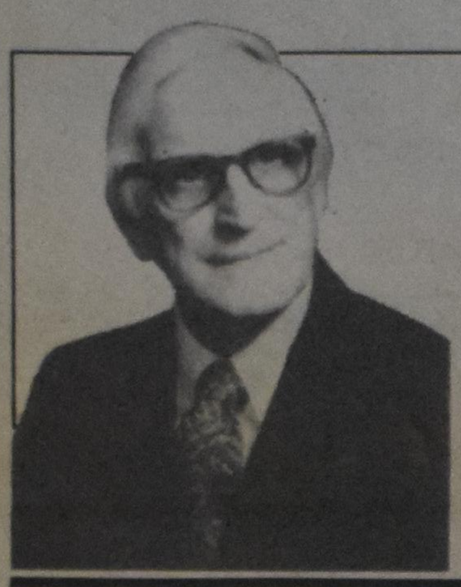
In these times of record high inflation, zero growth, and tight financial restraints, how can CSS continue to fulfill its task of providing sound stewardship advice for Canadians? This was an important question posed to the membership as they considered CSS's direction in the next five years.

The membership agreed that, in view of high inflation, CSS should examine ways of redesigning deferred giving packages, such as annuities and trusts, which would be more responsive to current interest rates. They also encouraged their executive director to develop a cross-country network of professionals (including lawyers and insurance agents) who can help CSS clients implement their stewardly wishes in planning their estates.

The board thankfully noted that in the last year its executive director has addressed congregational meetings, couples' clubs, and "golden age" groups about registered savings plans, the importance of making a will, and estate planning. He has financially counselled hundreds of families throughout British Columbia, Alberta and Ontario. As a result, Christian causes, including local schools and churches, have been remembered for charitable gifts in hundreds of wills. Many families are also financially helping Christian causes through such CSS plans as gift annuities and revocable trusts.

The CSS membership approved a budget of $42,600 for its 81/82 fiscal year. Since this budget is financed by fees from its sponsoring organizations, CSS offers its services to individuals and groups free of charge.

CSS is a non-profit organization sponsored by twenty Christian causes, of which seven are agencies of the Christian Reformed Church and thirteen are independent Christian causes. Each sponsoring organization delegates representatives who serve on the CSS membership, and the membership in turn selects a governing board. The newly elected CSS executive for the coming year are: Peter VandeGuchte, president (from Calvin College); John Adema, vice-president (from Christian Labour Association of Canada); Harry VanderMeer, secretary (CRC-NA), and Marcia Hollingsworth, treasurer (Association for the Advancement of Christian Scholarship).



Evangelism Today

Results

by Wesley Smedes

Should we expect results in evangelism? I could give a very positive Yes to this question, but, I would like to qualify it.

Should we expect results in evangelism? It all depends on "how" we have done evangelism. And the "how" is important. This in no way questions the fact that the Lord is the one who produces fruits in evangelism. The Lord, however, does take very seriously the human activity and the human agent in evangelism. That is why the way we proclaim the gospel has an effect on its results. Bad proclaiming tends to produce bad results. There are times when we should not be surprised at all when results do not follow our endeavours at evangelism. There is a message in our method. The "how" had a direct bearing on the "what."

A good analogy of this is farming. We all know that it is God who makes it possible for the Iowa farmer to harvest his corn in November. Yet, who would question that the way he farms, his methods — the "how" — would make quite a difference? If an Iowa farmer scatters his seed corn over his unprepared fields the first of October, he had better not count on many bushels per acre in November. Like zero. He must know the field where he plows to plant his seed. The field must be prepared — plowed, harrowed, disced before it is drilled. After the planting, the field must be cultivated, fertilized and, sometimes, irrigated. Only after every aspect of farming has been taken care of carefully can he hope for much of a harvest when he drives the combine through the field. Again, the farmer's concern with the "how," or the method, doesn't mean that the farmer is not aware that the Lord is the one who really brings the harvest, who causes the rain to fall, the sun to shine, the seeds to sprout. Isn't that why He wants His church to have a prayer service in March at the beginning of all His efforts?

Ask an Iowa farmer if he can expect results or should plan on a harvest. I am sure his answer would be "Yes — if you've done your farming well." He knows that the "how" makes a difference.

Isn't that analogous to evangelism? Doesn't the way we proclaim make a difference in the results?

Let me illustrate this with a story I was told. To reach the community with the gospel, one of our churches prepared an attractive brochure and delivered it to every home in the community the week before Easter. The brochure was an invitation to come to the Easter services. Not a bad idea. People think about making their annual pilgrimage to church on Easter. The results in this case were nil. Not a family, not a person, accepted the invitation. No one from the community appeared at the church service.

The tragedy of the story is not the distribution of the brochure or the lack of response. The tragedy is that the church believed it had fulfilled its responsibility in proclaiming the gospel in that community. The teller of the story related, "We preached the gospel. The zero response indicates clearly that the gospel is a saviour of life unto life and of death unto death. In this community the gospel is a saviour unto death."

Should the church have expected results? Not really. The church should have asked, first, whether it had really proclaimed the gospel. Regardless of what the brochure may have said, even if it had quoted John 3:16, this doesn't mean that the gospel was proclaimed. Of course, God could have used the brochure. That is not the question. The question is, rather, was the church suffering under an illusion that the Good News has been truly told with just the distribution of a gospel brochure? No doubt I'm belabouring the obvious here.

Using the analogy of farming, let me list some of the things important in the proclaiming:

1. We must do a lot of praying that the Lord of the harvest will bring fruit. *He* does it all.

2. We must know the field where the seed is to be planted. We had better know the people to whom we're bringing the gospel and be sensitive to all their needs — their felt needs and their real needs.

3. There must be a lot of preparation of the fields. We prepare the field by building bridges to people; getting to where people are; letting the people get to know us and what the gospel has done in our lives. We must show care and concern for people *as people*, not just as objects of our evangelism. We must show an interest in the *whole* life of the people to whom we want to bring the gospel.

4. There must be planting of the seed, of course. This must be done at the right moment. We must be very sensitive, then, to where people are in their spiritual development.

5. After the planting, there must be a lot of cultivation of the field.

6. All of this must lead up to harvesting. People must be challenged to believe. And when they believe, they must be brought into fellowship of the church. It should be noted, too, that when a farmer thinks of his harvest, he also gives a lot of attention to the barns in which the crop that is harvesting is to be stored. When we think of the harvest of people, we must give a lot of attention to the church — the community — to which the harvest is to be brought. If we have not prepared the church to receive the harvest, we may lose it.

Back to the question again: Can we expect results in evangelism? If we have done our evangelism well, we can certainly count on God's blessings.

The Adventures of the Jolly Baker

by W.G. Vandehulst

217. Then came the great day of the raisin bun feast. Soldiers guarded each end of the street in front of *Baker Bumble's Bunnery*, for in front of the shop were huge tables stacked high with mountains of raisin buns. The crisp, golden buns lay gleaming in the sunshine, spreading their mouth-watering fragrance far and wide. They even contained a wee bit of popping powder.

Then the sound of trumpets, cheering and singing. Two trumpeters rode into the street and between them rode the little prince in his best prince-suit. Behind him followed a long, cheering procession of children, hordes and hordes of children hopping and dancing along after their little prince. It was a children's kingdom parade.

218. At the door of *Baker Bumble's Bunnery* waited Mr. and Mrs. Bumble. He gleaming with pleasure, and she as stiff and neat as if she herself were starched and ironed. Her face, however, had lost all its stiffness and sharpness. It glowed with delight. Behind them stood Lou, their helper. He had helped stack up the buns that morning.

The little prince stopped in front of *Baker Bumble's Bunnery*. Mr. and Mrs. Bumble bowed as deep as they could. Lou bowed too, but he couldn't bow as deep because he had eaten too many raisin buns.

The little prince bowed back over his pony's head and said, "I'm sure glad you're back Baker Bumble, I've sure missed your raisin buns!"

219. Baker Bumble stepped forward and handed the little prince a basket full of the biggest and the shiniest raisin buns. "That's for you, your Majesty. Happy birthday."

"Hurrah, hurrah!" cheered all the children, and they all sang happy birthday to their prince. Then the little prince led them in three cheers for Baker Bumble.

Two by two they filed past the bakeshop holding out their hands while Mr. and Mrs. Bumble piled them high with fresh, crusty raisin buns. They could hardly keep up with the eager, steady stream of children. It was a delicious, delightful raisin bun feast. On moved the procession, slower now, careful not to drop the raisin buns.

220. The children's mouths watered but they couldn't eat yet. The procession kept moving on toward the town square. Mr. and Mrs. Bumble and Lou followed the last children. Four palace servants carried the tables with leftover buns to the square too. These were for the grownups.

The raisin bun parade wound through the city streets, through intersections, past the palace, past the church, past the windmill. The miller's old mother was sitting in front of the windmill basking in the sun. She was too old to walk to the square, so Baker Bumble darted toward her and handed her three big raisin buns too.

"Every kingdom should have such a jolly, generous raisin bun baker," said the miller. "He makes you feel you'd like to be a kid again, eh, Grandma?"

221. That night tar barrels blazed all around the town square, and musicians played one song after another. Baker Bumble and his wife also joined in the fun. He was wearing his new hat; Mrs. Bumble had said he must. After watching and listening for a while, Mrs. Bumble turned to her husband to say that the smoke from the tar barrels was smudging her cap. But Bumble was gone.

"My husband, where did he go?"

Everyone laughed and joked but no one was any help until the little tailor told her, "He's sitting by the church."

Mrs. Bumble hurried to see. And, sure enough, there he sat, listening to the nightingale. That was much more beautiful than the music in the square.

"That birdbrain!" grumbled Mrs. Bumble, but she was smiling.

222. That night when the little prince went to sleep, the little basket stood beside his bed. It still had three buns in it. It was the birthday present he prized most.

Elsewhere in a little house a sick little boy smiled in his sleep. On his nightstand lay a big raisin bun. His big sister had brought it home for him.

Elsewhere on a windowsill near a little girl's bed lay a raisin bun bitten into five pieces. She was saving them. Then the bun would last a whole week.

As Lou got ready for bed, he told his grandma, "Grandma, I know what I want to be when I grow up. A raisin bun baker. That's even better than being a king!"

223. Slowly peace and quiet returned to *Baker Bumble's Bunnery*. Baker Bumble made raisin buns and chatted over his half-door and listened to the birds. Mrs. Bumble scrubbed and mopped, shone and polished to her heart's content. She grumbled at her husband because he made such a mess in the bakery. But she was no longer as sharp and shrewish as before. Nor did she look as if she had a toothache. The journey to the Northern Kingdom had changed her a little. She was grateful that she was living in her own neat little house, the best place on earth.

The soldiers that had escorted Mr. and Mrs. Bumble were on their way back to the King of the North with a letter. This summer the King and the Queen and the little prince would go to visit the King of the North. Peace seemed assured for the whole kingdom.

224. "I'm glad I don't have to go," said Mrs. Bumble.

"Me too," said Mr. Bumble. "So you think Rowdy Roy still has his toothache?"

Everything was back to its old pace. One thing spoiled Mrs. Bumble's happiness a little. In one window of *Baker Bumble's Bunnery* hung the copper horn that he blew every Friday morning. But in the other window hung – crooked – the coat-of-arms of the King of the North. To be allowed to display it was a great honor, however, so she dared not refuse.

People said that now Mrs. Bumble walked a little crooked herself, because every time she approached the shop she bent a little to one side so that the coat-of-arms would look straight. But people like to talk.

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THE END

This series in the life of The Jolly Baker has come to an end. The entire series is being published in book form by Paideia Press. Beginning next week, this page will be devoted to a children's page of short stories, features, etc.

— Editor

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Contest rules:

- The contest does not apply to subscription renewals. Subscribers may not have received the paper within the past two months
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- Contest deadline: August 14, 1981 postmarked.
- The contest is not open to employees and families of K. Knight Publishing Limited and KLM Royal Dutch Airlines.
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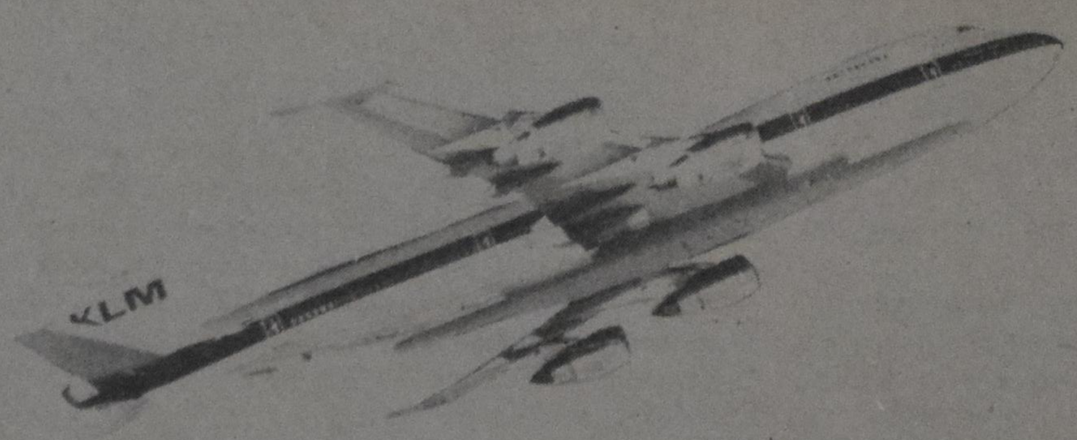

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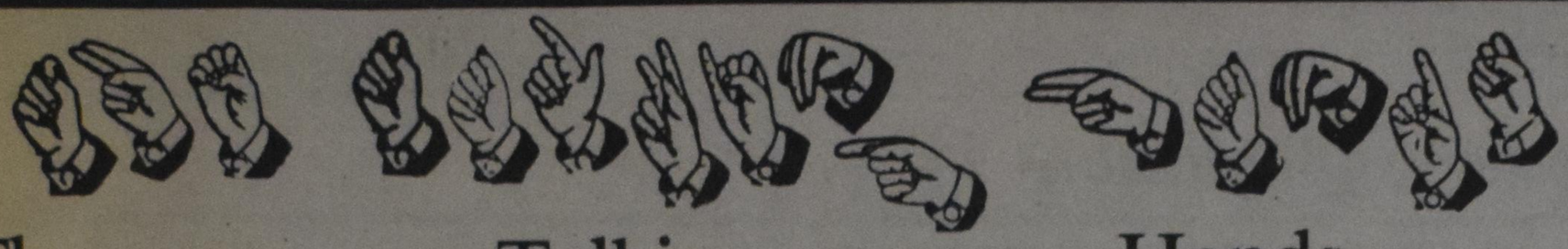

The Talking Hands

Everybody worked hard during the next few days. Decorations had to be made for the bikes and everybody collected cookies and soft drinks and old toys. Prizes were made during craft time and carefully wrapped up.

"These prizes are for our guests," explained Pat. "You kids will get ribbons if you win a prize."

"It's a lot more fun at the playground this year than last year," Eric told his parents that night, and his mother smiled. She knew that the neighbour children had something to do with that too!

Chapter eight
Gary's new friend

"It's almost a shame to give this jewellery box away" sighed Betty one afternoon during craft time.

"See how pretty it is, Pat, and all I used were popsickle sticks and some coloured sequins and some paint. Look at my masterpiece, everybody!"

"Look at my serviette holder, you could almost sell it in the stores," bragged another girl as she showed her creation, made from cardboard and decorated with aluminum foil and velvet flowers.

Pat looked at her group of hardworking helpers and smiled contentedly. It was so peaceful here under the shade of the old maple trees and that fair had been a great idea, for the playground attendance had never been better. There was very little fighting or bickering going on, the children were simply too busy to get into arguments. Suddenly she realized that somebody was missing.

"Where's Gary?" she asked. "Did anybody see Gary leave the table?"

"He was here not too long ago," answered Betty, a little startled. Gary knew very well that he had to stay with the group, but she also knew that it was her job and Jim's to look after him.

"I'll look around the park here and get him," offered Jim. "He probably wanted a drink of water at the pump, I'll be right back." But fifteen minutes later Jim came back alone.

"I looked all over for him and I even ran home to see if he was there, but he has disappeared," he panted. "Luckily, Mom wasn't home or she would have worried right away. What are we going to do now?"

"I'm a little worried myself," admitted Pat.

"Come on kids, put your crafts in the trunk of my car and let's start looking. Now let me think, where would a five-year-old boy go all alone?"

"I don't believe he has gone downtown, there's nothing interesting to do for him there," said one of the older girls.

"He probably went to the fields behind the park."

"That makes sense," agreed Pat.

"Quick kids, let's divide into two groups. Betty and Eric, you take a group of kids, eight years and older and go East, and Jim, you come with me, we'll go West and take the younger children. Let's all be back here in thirty minutes and if we haven't found him I'll call the police."

Betty had trouble fighting back her tears. There were dense woods behind the fields and a deep pond, very dangerous territory for an adventurous little deaf boy who could not speak. She should have watched him more closely. Silently she prayed and asked God that no harm would come to her little brother and that he would soon be found.

"Gary, Gary!!," called several children in their group but Eric corrected them. "No sense in calling him, he can't hear you. Let's go to that abandoned old farmhouse over there. Maybe he went inside to explore. Come on, let's run!"

"This place is not abandoned, look, somebody is sitting in a rocking chair, close to the fireplace," whispered one of the boys, after a quick peek through a dirty window.

"Look, it's an old man and he has heard us, let's ask him if he has seen Gary." Several dogs started to bark furiously as the old front door creaked open. The children saw a kind, wrinkled old face.

"Quiet Juno, Princess and Husky. Give me a chance to talk to all these children," the old man told his dogs.

"What can I do for you? Did you come to buy one of my pups? I have three for sale. Did you see the sign I put up at the end of the driveway?"

"No, we came through the fields," answered Eric, as the leader of the group. "We are looking for a little deaf boy, five years old, blonde hair, brown eyes, and he's wearing a hearing aid. Did you see him?"

"No, but he could have been here, for I was taking a nap. Did you look in the shack? That's where I keep my pups. Come on, let's go! Maybe you will want to take one of those pups off my hands, only two dollars," answered the old farmer as he led the way.

"Well, what do you know, my pups have a visitor!" he exclaimed after he had opened another squeaky old door and had gone inside. The children crowded around him. It was quite dark inside the shack, but the astonished children saw a sight they would not easily forget.

In a corner, on some fresh, clean straw, wriggled and squirmed three cute little puppies and right smack in the middle, with his back towards the door sat Gary, laughing loudly while the pups took turns licking his face and hands.

"Well, what do you know?" exclaimed the farmer again and quickly Betty tapped Gary on the shoulder. She was so relieved, she could sing. Her prayers had been answered. Gary was safe. Gary stubbornly shook his head when Betty told him to put the dogs down and come back with the others.

The farmer thoughtfully scratched his head. "Guess what?" he said suddenly. "I'm going to give one of these pups to that little fellow. Are you his sister?"

When Betty nodded, he continued, "Do you think your parents will let him have it? I don't care about the two dollars, all I care about is that my dogs get a good home. That little deaf guy needs a friend, otherwise he gets lonesome. It looks as if he found himself one."

"I'm quite sure my parents will let him keep it," answered Betty happily. "Dad promised us a dog, but he kept putting it off. Now he'll just have to keep his promise." Quickly she explained to Gary that he could take one of the puppies home and without hesitating Gary picked a black one with black and white ears and a white spot on its nose. Before the old man realized what was going on, Gary had planted a grateful kiss on his hand and the farmer grinned broadly and patted Gary on his blonde curls.

"We'll come back in a few weeks with the dog to let you have a look at it," promised Betty, and the old man looked very pleased.

Ten minutes later Eric's group waited at the park for Pat's group, which was just arriving at the entrance. Eric ran to tell the good news and everybody admired the puppy. Pat forgot to scold Gary for taking off and giving them all such a scare.

"Let's all go home, it's almost time to quit anyway, and we can't have that puppy running around here," she suggested.

A little while later the playground was deserted, and when Mrs. Weldon came home after her shopping she discovered that another little, four-legged creature had been added to her family, a little animal which was busily chewing on one of her old slippers, surrounded by four admiring children.

Chapter nine
The fair

Finally the big day of the fair had arrived. The first guests arrived early and because it was Saturday many parents could come. After a while, more than 200 people filled the playground, and also the Weldon's and Cook's were present to join in the fun.

Everybody was having a great time. One father ate twelve pancakes and won a leather wallet, made by one of the children. Other parents were blowing balloons or having sack races and everybody admired the decorated bikes.

The children were very busy selling refreshments and second-hand toys but there was still time left for games and races.

"At four o'clock Pat blew her whistle and all the children lined up for the big parade around the field. Pat counted to three and then the big moment had arrived. Recorders and flutes were playing, bells were ringing, drums were booming, a guitar was heard, but the loudest instrument in the band was played by a little deaf boy who proudly banged his cymbals and followed Pat closely around the field, never missing a beat. Everybody applauded loudly and several judges were busy looking at all the art work and the decorated bikes, to see who would win a prize. It wasn't easy to make decisions for everything looked so attractive. All too soon it was five o'clock and time to end the festivities. "I have an announcement to make!" cried Pat when people started to talk about going home.

"Can everybody please stay for a few more minutes? The mayor of our town has just arrived. He is speaking to the judges now and he is willing to hand out the prizes." "Hurray!" shouted the kids. Imagine, even the mayor had come to their fair! Everybody sat down on the grass and soon it was very quiet in the park. "Ladies and gentlemen, boys and girls, I'm very pleased to announce the winners," said the mayor with a big smile.

"I have ten prizes to hand out, but one prize is very special, it's the honour prize. It will go to the best performer of this fair." The mayor paused for a moment and everybody was as quiet as a mouse. Who would be the winner? One of the parents or one of the children?

"The honour prize is for a boy who has not lived in our town for a very long time yet, but has already shown a lot of courage and who is loved by all his friends here on the playground. Will somebody please get Gary Weldon and bring him to me so I can give him the prize for his excellent performance in the band?"

Everybody applauded enthusiastically and Pat took the bewildered and surprised Gary by the hand and led him to the mayor. A few seconds later Gary's chest was decorated with a red and gold ribbon and he seemed to understand that he was somebody very special today, for he laughed and waved at all the others.

After all the prizes had been given to the different winners it was time to go home. Gary's parents went to Pat and thanked her for the thoughtfulness she had shown their son Gary.

"You have no idea how wonderful it is to see our boy surrounded by other children," said Mrs. Weldon.

"It's also good for these kids to show love to somebody who is handicapped. I don't believe any of the kids were jealous that Gary had won the honour prize."

"We're not," laughed Betty and Jim, who had joined their parents. Eric proudly showed his second prize. "For decorating my bike with paper planes and cars," he explained. "The judge said it was a little messy but very original. Come on, let's go to my house for a while."

Pretty soon the playground was deserted but in many homes people were still talking about the fair. And in one home a little boy watched his father intently during the family prayer and tried in his own way to thank God for this wonderful day. And then that little boy proudly took his father's hand and pointed to a red and gold ribbon which hung above his bed.

The very first prize Gary Weldon had ever won in his life!

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Latin America saturated with blood

by John Brouwer

Mr. Brouwer, of Toronto, is Classis Toronto representative on the Christian Reformed World Relief Committee (CRWRC).

Over the past months CRWRC has been making regular prayer requests concerning the situation of the people in Latin America and the work of our staff in these countries. Our news accounts relate the violence and destruction which has become a way of life there. Few news accounts explain the true nature of events in Latin America and fewer point to the unique role the church is experiencing in that desperate situation.

Although there are few exceptions, the Americas have been plagued by rampant exploitation and oppression which has its roots in the Spanish conquest of the native populations during the 15th and 16th centuries.

Today that exploitation continues through the form of individual dynasties such as the Duvaliers of Haiti and the late Somozas of Nicaragua or through small groups of closely-tied elites as in the case of the 14 families of El Salvador. Over their histories these power elites have managed to obtain effective control of their countries' resources, which in Latin America usually means the land.

They use these resources to advance their own economic and political power interests at the expense of the millions of peasants for whom land and its beans and rice are essential for minimal subsistence living. Consequently, lush banana and sugar plantations exist in the middle of extreme poverty.

Sugar and bananas provide lucrative cash crops for the plantation owners and the transnational corporations such as United Brands, (Chiquita), Delmonte (Dole), Gulf and Western (sugar) and others. The development of these plantations has driven the peasants from their lands, completely disrupted their society, and left them with no income other than that obtained from occasional seasonal plantation work. Efforts by plantation workers to encourage or to form worker controlled production cooperatives or worker unions have been ruthlessly repressed through imprisonment, torture, and murder of the leadership.

This oppression and consequent poverty in the rural areas has forced millions of peasants to abandon their home villages and move to the cities in search of work and livelihood for their families. With unemployment rates exceeding 50%, minimal pay, and abysmal working conditions, they survive at a bare subsistence level. Their homes become the millions of shanties in the barrios and slums of the cities. In the cities it is again a situation where there is wealth and power for the very few at the expense of the lives of millions of poor and helpless.

Obviously, in such situations, the poor protest and look for ways to advance justice for their cause. The powerful view any form of real social justice as a direct threat to their positions and use all forces at their command to suppress it. Ten years ago such force usually took the form of general harassment and imprisonment. Today expressions for social justice are met by unleasing brute terror. Leaders can expect to be imprisoned, tortured and killed. Paramilitary hit squads terrorize villages and neighbourhoods and torture or assassinate all those suspected of supporting peasant rights. Often they indiscriminately kill bystanders including even children and babies. In El Salvador since 1980, over 17,000 people have been killed in this manner. There are numerous well-documented cases of systematic massacre of entire villages and groups by the military or their paramilitary support groups.

In the midst of such repression and terror, the church has experienced a renewal. Historically the church in Latin America has sided with the local oppressive elites. Today strong groups in the church are defending the just needs of the poor and often are leaders in the movement for social change toward more justice. The renewal began with layworkers and priests who rediscovered the meaning of parish work with the poor. It meant living the faith as it expressed itself in the daily situations of the oppressed. But the cost continues to be high. Dozens of priests have been killed for their activity on behalf of the poor and the number of layworkers killed has run into the hundreds.

Torture abounds. The renewal at the parish level has also extended to parts of the church hierarchy. A notable example was the late Archbishop of San Salvador Oscar Romero who was appointed to his post because of his establishment views, but was converted to the true task of the church by the lives and deaths of his parish priests and workers. He used his office to pastorally support the people in their experience of the terror and he pleaded constantly for peace and love on the side of the oppressor as well as the oppressed. He was assassinated during Easter, 1980 on the orders of the military while saying a mass at a worship service in his church. Since his death, the situation in El Salvador has degenerated into almost irreversible violence and since the new year into effective civil war. As an illustration of the unique role of the church, today the seminary in San Salvador is a refuge for 800 people, mainly women and children whose husbands and fathers have been killed by the military.

The church of Latin America continues to promote protection, assistance, and hope as it is able. As the oppression intensifies, its task becomes much more difficult and limited. For years the church has pleaded to the world to recognize the oppression and injustice in Latin America. Some churches have responded to that cry. For example, in Canada the Catholic, Anglican, Lutheran, and United churches formed the Interchurch Committee on Human Rights in Latin America to assist the churches in Latin America in their task by informing Canadians about the true nature of events in those countries and by lobbying the Canadian government to discontinue its support of repression and lend its support to true justice in these lands.

However, as is evidenced by the widespread support for the new American administration's foreign policies, large groupings in the church have ignored the cries of the people of Latin America, so that today the United States and Canada continue to support widespread torture, imprisonment, murder, and massacre and refuse to take a stand in favour of social justice in these countries.

Such policies can only come from economic self-interest at the expense of justice and human life and in the context of a paranoia which preceives any threat to that economic self-interest as a communist conspiracy. If as nations we really wished to stifle communist influence, we would support justice for the poor and oppressed and use our influence to remove dictatorships and advocate the cause of the poor. In actual fact we do the opposite and by supporting the oppressors, we give the oppressed no choice except to accept help from the only other available sources. Thus by our actions we support a great evil and advance the ideology which we oppose.

At the time of writing (mid-May) the United States is continuing its military support of the junta in El Salvador and Canada continues its complacent support of that policy. Every expectation points to the fact that by the time you read this, the people of El Salvador will have experienced a bloodbath of much greater intensity than that experienced in 1930 when 32,000 people were massacred by the authorities. And as international support for those governments and juntas continue to increase, they become more repressive. In Guatemala the repression is now focused on the native Mayan peoples.

That is the context in which CRWRC is working in Latin America today. It is obvious that the people of Latin America need our prayers. Pray that the church may continue to have the courage to defend the cause of the poor and oppressed. Pray that the church worldwide may join with the church of Latin America in upholding its mission. Pray and work for our governments and corporations to take a strong stand for justice and good relationships with other nations, especially in El Salvador, Guatemala, Honduras, Bolivia, Uraguay, Brazil, Chile, Argentina, and Paraguay. Continue to support the work of the CRWRC and other relief agencies as they minister to the needs of the refugees. Become more informed of the situation in Latin America by subscribing to the newsletter of the Inter-Church Committee on Human Rights in Latin America by sending $8 for an annual subscription to ICCHRLA, Suite 201, 40 St. Clair Ave. East, Toronto M4T 1M9. While doing this continue to pray for "The Lord upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous. The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked" (Psalm 146:7-9). Pray as the persistent widow prayed (Luke 18:1-8).

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NEWS

by Ben Vandezande

You said it!

That the federal government views defence sales as an important part of the cure of our economic ills is confirmed by the major funding increases for the Defence Industry Productivity Program (DIP). The DIP is a program of grants to Canadian industry for the purpose of helping Canadian firms increase defence exports. Throughout the 1970s Canadian taxpayers paid the defence industry about $45 million per year for this purpose, but in fiscal year 1981-82 funding will reach $151.6 million.

Canada's contribution to the arms race is increasing in volume and is also gradually expanding to include a broader range of combat equipment. The government has traditionally justified military sales on the grounds that Canada has concentrated in "non-combat" equipment (such as military transport aircraft) and on "non-lethal" components (such as electronic parts) for weapons designed and built elsewhere.

While the Canadian industry continues to concentrate on parts, it is now broadening to include major combat equipment and, furthermore, traditional restrictions on military sales to areas of conflict are being relaxed.

A case in point is the armoured personnel vehicle (APV) now being built at a General Motors plant at London, Ontario under licence from a Swiss firm. When the plant was opened it was to build the APV for the Canadian armed forces, but there is currently a major push underway to sell it to the United States, Indonesia and Malaysia. The government has made a number of these vehicles available to all three countries for trial runs and earlier this year the Canadian-built APVs were on manoeuvers with the U.S. Rapid Deployment Force in the Mojave Desert (the exercises took place in desert conditions as preparation for anticipated American intervention in the Middle East.)

— Mennonite Reporter, May 25

Newslight

It is fitting that on Ascension Day (when this piece was written) we focus on what that tremendous event means for our life here on earth — especially in view of the news of our day.

Jesus makes one simple statement just before that ascension: "All authority in heaven and earth has been given to me . . . lo, I am with you always, to the close of the age" (Matthew 29:18-20). This promise is echoed in Revelation 22:16; "I, Jesus (His earthly name), have sent my angel to you with this testimony for the churches. I am the root and offspring of David, the bright morning star" just before Jesus invites those who hear his invitation to "come."

The invitation of the gospel on the authority of the Son of David is to be the characteristics of this, our age (from Christ's ascension until His return). Jesus came to the earth "not to condemn the world but that the world might be saved through Him" (John 3:17).

There are three points that need emphasis in light of this ascension if we are going to live while it is yet day.

First, the "delay" in Jesus' return (it's been 1950 years since He ascended) is opportunity for us to demonstrate Christ's authority by extending the invitation of the Gospel to people in New Guinea, New Westminster or our new neighbour down the street.

Second, the message of the Gospel is first of all positive — not a prophetic condemnation only of our time. We may not only expose the weakness of our age without at the same time offering some healing alternatives.

Third, there is time for healing alternatives. Many people in the Christian church take their cue from what they call the signs of the times and say Christ is coming very soon now. (I certainly hope so!) At the same time, they moan about the evil and brokenness in society. (Wasn't it Peter who said "do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you" (I Peter 4:12)? That broken record about the evil of the day usually gets stuck there. There is no vision of renewal possible. They see only the beast of Revelation 13.

We forget so often that "the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority . . . " We forget that the interludes after the opening of God's judgment seals (Rev. 7, 8, 10, 11, 14, 20); that is, that which is to come are times of renewal of God's grace in the world. Surely people in the 5th Century (fall of Rome), 12th Century (Dark Ages), and 16th Century (Renaissance) could have thought God was about to return. Yet each time there was some measure of return to God's Word. What is to prevent God from working a similar miracle in our time?

Let us not join the chorus of the disciples who ask, "will you at this time restore the kingdom . . ." (Acts 1:6). God has His time — meanwhile "be my witnesses . . . to the end of the earth." Then the news becomes another opportunity to testify of Christ — not to become depressed and "live as those who have no hope."

Getting off the bottle: The Nestle boycott

For some years, a boycott of Nestle's products has been carried out by groups around the world to protest the marketing of infant formula in the Third World. Nestle, a Swiss-owned company is the largest promoter of formula in the Third World. The effects of using formula in these countries are often devastating.

A typical Third World scene goes like this: A mother-to-be wants the best for her baby. Posters, billboards and radio and magazine commercials suggest that formula is as good if not better than the mother's own milk to give her baby "the best start in life." She decides to feed her baby "the modern way."

These ads and free samples of formula are often found in pharmacies and doctors' offices. Doctors and other personnel (often dressed as doctors) have been persuaded to become virtual sales representatives of the formula in return for gifts of hospital equipment, etc.

The mother accepts the samples, grateful for the opportunity to give her child the best. Meanwhile, the unused breast-milk supply dries up. Then the sample runs out. The baby gets increasingly diluted formula since an adequate supply can cost up to 60 percent of a poor families income. Malnutrition and disease often follow, leading to brain damage.

Baby formula can be used as a breast-milk substitute providing the right conditions exist. There must always be plenty of sterile water and of course enough money to pay for a 4-6 month supply. Both are often in short supply in the Third World. Although there are situations were formula is necessary, even under the best conditions it remains inferior to breast milk.

The boycott is part of worldwide pressure urging Nestle and other companies to stop dressing sales representatives as nurses; stop using nurses and doctors as sales representatives; stop giving free samples; and stop the many other methods they use to create a false need for formula. In 1979 a coalition of such groups was formed called IBFAN in the U.S. (International Baby Food Action Network). They have been busy documenting violations and providing research and encouragement for groups and individuals participating in the boycott.

Nestle's is not dropping its promotion even though some of the worst methods have been dropped. In an internal memo, one of Nestle's executive vice-presidents outlined the company's plans to use subterfuge and slander to undercut the growing boycott effort. An example of this counterattack appeared in a recent issue of *Fortune* magazine. The article condemned anti-business activity in the U.S. and made an effort to show that those involved in the pressure groups are merely "Marxists marching under the banner of Christ." (The above-mentioned memo states that the author of the *Fortune* magazine article, supposedly an independent journalist, was on Nestle's payroll!)

On the advice of a public relations firm, Nestle itself is avoiding any direct contact with its opponents. They don't want to draw attention to the boycott so they make use of "neutral" third parties.

One such neutral party was a "nutritionist" speaking on a radio opinion program, defending the use of formula to the listeners. She attacked the recent code passed by the World Health Organization (WHO) which contained 118 strict guidelines on the marketing of infant formula, claiming that such a code forced people to change habits and lifestyle and didn't offer them a free choice. After all, many mothers were already used to formulas and you surely couldn't try to influence their belief in its good effects! As incredible as this may seem it does show how Nestle is convinced that mothers should have come equipped with baby bottles.

The passing of this code by the WHO is no small accomplishment, especially in view of the fact that it passed by 118 votes to the one — the U.S. was opposed. Health ministers from around the world did not cave in to U.S. pressure.

The WHO guidelines are voluntary in that it is up to member states to decide to enforce them. Canada, for example, will try persuasion instead of putting the code into law. At this point it is not clear how well Nestle will respond to persuasion. Recently, Nestle has been bragging that the volume of protest letters has decreased. (To remedy that, write to: Nestle's, 100 Bloomingdale Rd., White Plains, NY 10603).

For a copy of the internal memo and additional information on the boycott write to: INFACT, 1701 University Ave. S.E. Minneapolis, MN 55414 or INFACT Canada, 10 Trinity Square, Toronto, M5G 1B1.

The above article was prepared in part with the help of articles appearing in the April issue of The Other Side *and the June issue of* Channel.

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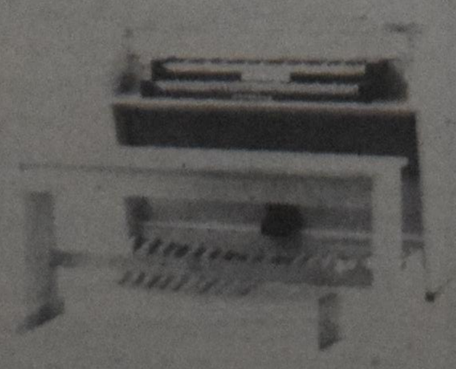

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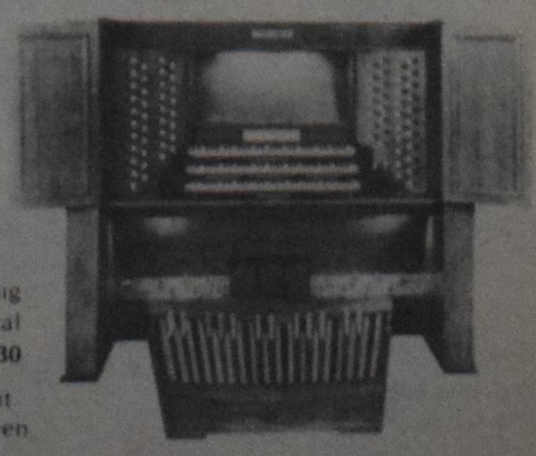

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CLAC workers experience antithesis

by Wilma Binnema
Vander Schaaf
C.C. staff

CLAC recently experienced some serious opposition at a job site in Edmonton.

A small Edmonton-based electrical firm, Pioneer Technical Services Ltd., was organized by CLAC in February of this year. Recently, the employees of this firm began to install light fixtures in a store in the Heritage Mall on 111 Street and 23 Avenue. This huge 150-store complex is presently being built, and is scheduled to open sometime later this summer. When other unions on the job learned that four CLAC members were working on the project, they threatened them in various ways by saying that they had to leave the job or else they would be physically thrown off. They remained on the job because they were legally entitled to be there.

Five days later (May 19) some 300 construction workers walked off the job protesting that since CLAC members were working on the same project, they would refuse to work with them in the same building. Consequently the owner of the project, (Dion) urged CLAC to take their members off the job so that further construction of the mall would not be delayed. Regrettably, the owner was more concerned about the completion of the project than about the principle of the right to join the union of one's choice.

That same afternoon, the general contractor of the project, P.C.L. Construction Ltd., applied for a court injunction from the Alberta Labour Relations Board, in order to get the workers back on the job. Wednesday morning all the workers returned to work, but only because the wheels had been set in motion to obtain a court injunction. The law affirmed the just and legal right of the CLAC members to work there. Hopefully it will be possible for CLAC members to continue to do their work and without further harrassment.

Fortunately the threat of legal action remedied the situation this time.

According to Co VanderLaan, Alberta representative for CLAC, past experience has too often shown that it is generally not so easy. "We are thankful that this matter was resolved so quickly, but it shows the intolerance present in our society when Christians dare to proclaim the Lordship of Christ in everyday life."

Fatten the calf

by Ruth Veltkamp

Miss Veltkamp is in her thirteenth year of mission work in Nigeria for Christian Reformed World Missions. She works full-time in Muslim evangelism, teaching and writing courses for Nigerian Christians on Islam. Her work with the Fulani people is unique since she alone has been able to reach them and find acceptance among them.

Wukari has just had its first rain after five months without it. It was like throwing water on hot stones, turning my home into a sauna bath! Despite the humidity, I looked forward to more rains and green grass. You see, I want my calf to get good and fat. Yes, I am now the proud owner of a five-month-old calf. It all happened this way.

Last year a young, nomadic, Muslim, Fulani herdsman named Ardo and his wife Luumi came for treatment at the Wukari hospital. They put up in my house. Luumi got medicine for worms and stomach pains, but Ardo's sickness was different. He complained of evil spirits tormenting him in the night, preventing him from sleeping. He asked me if we had treatment for this malady. His Muslim teacher had given him some charms, but the evil spirits had not left him.

"We certainly do have treatment for evil spirits," I assured him. I then shared how Adam and Eve sinned and came under the power of Satan and his demons. We, their children shared their fate. But Jesus came to free us from their power and torment. I then taught Ardo how to pray in the evening and morning in the name of Jesus.

"How long do I keep up this treatment? Two weeks?" Ardo wanted to get the prescription straight.

"Not just two weeks, but the rest of your life," I prescribed. Next morning Ardo was relaxed and beaming. "I slept well and I remembered to pray and thank God this morning."

Two weeks later Ardo went home to check on his herd. He left his wife with me. Another week and Ardo was back, tired and discouraged. "The spirits came back and tormented me in the camp."

"Did you pray in the camp?" I probed.

"No."

So I explained that God saw him wherever he was, even in the farthest patches of grassland. Christ was Lord over all spirits everywhere. For the rest of the two months that Ardo and Luumi stayed with us, I followed the strategy of Paul in the last two verses of Acts. Dawuda, an evangelist of the Christian Reformed Church of Nigeria, taught them verses from Psalms.

The day I left Nigeria for home service in the States, Ardo and Luumi returned to their camp.

Eight months later, back in Nigeria, I went to visit them in their camp. "How about your trouble, Ardo?"

"Oh that? Haven't I learned how to pray in the name of Jesus? For these past eight months they haven't bothered me." And then he begged for more stories of Jesus.

The next morning Ardo took me to his herd. Pointing to a sturdy, white four-month-old calf, he beamed. "This one is yours." The mother was red, the father white. You can leave it here and we'll herd it for you, or you can take it to Wukari with you."

I chose to leave it in the camp. After some thought, I added, "Ardo, it was not I who healed you from evil spirits, but Jesus. Let's give this calf to Jesus. When it grows big and fat, let's call a feast at your camp. You call your relatives and friends to come. I'll call mine. At the feast you can share how Jesus saved you. I'll come with Bible teachers and singers and we'll really celebrate together."

So a Fulani herdsman found salvation and was grateful enough to give what Fulani rarely give to a stranger, one of their own herd! Even now Ardo is busy sharing his new faith with others, including his clan Chief, Mai Dara. This old man with his white goatee visited me last week. "I have finished eating the market," Mai Dara said to me in Fulani. "There is nothing left for me but to get ready to die." He too wanted to hear more of the gift of eternal life and hope beyond the grave.

And so it happens that rain and steaming heat in Wukari, Nigeria mean new life for more than the dead grass. They mean new life in the hearts of many Fulani herdsmen.

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Natives improve their own lot

by Janne Ritskes

Janne works with Christian Reformed World Relief in Manila, The Philippines.

Barangay Katipunan. Unless you've been there and walked through it there is no way to describe it or understand it. Yet, I would like to share with you a part of it.

Katipunan, The Philippines, is the home of 500 families with an average of ten people per family. It covers an area one-half the size of a city block. The homes are constructed of scraps of wood, tin, and, if the homeowner is fortunate, a few cement blocks. The homes are built side by side and on top of each other. Sometimes an adjoining room is shared by two households. The average room size is ten feet by ten feet which serves as the bedroom, living room, and dining room. Occasionally a home includes a separate kitchen (two feet by four feet).

There is no running water. The nearby river or stream provides the toilet facilities. Between the homes is a small path about four feet wide. This is where the children play, the women wash the clothes, the family bathes, and where those without a kitchen do their cooking. There is little privacy in Katipunan. Everyone knows everyone else's business. The children share the same space with the roosters and dogs.

CRWRC is the only agency working in Katipunan. Since we believe it is important to minister to the whole person, our program here includes nutrition and feeding programs, water projects, healthcare, pig loans, family planning, cottage industry, Bible studies for adults, Sunday school for the kids, and a sanitation program.

For several months many of the children in our feeding program suffered from diarrhea. We felt that one of the main reasons was the lack of proper toilet facilities and the mud and filth surrounding the homes. We have embarked on a three-year sanitation program to solve the problem. Our first step was to replace the mud with cement. These cement sidewalks are lined with gutters which have been made in such a way that all water and refuse drains into the river in the back. Everyday these gutters are cleaned by the mothers in the area.

This project is not just the work of CRWRC. The term "we" is literally just that. The problem of sanitation has been a concern of these people for many years. Why then have they not solved this problem sooner? The answer lies partly in the fact that this is the Philippines, not Canada or the United States. There is no welfare system here to help alleviate the suffering of the desperately poor. Can the government do something? Yes, a little, but the people of Katipunan are only a few in a sea of poverty. Will these people become dependent on CRWRC? The answer is no. The people themselves were actively involved in solving this problem.

Before beginning work on a project to solve the problem, CRWRC arranged a meeting with the Barangay Captain, leaders in the community, and representatives of the feeding programs. Next, this group called a meeting of all the families in order to discuss the problem and possible solutions. They decided unanimously to begin a sanitation project. Financial arrangements were critical. The total cost of the sidewalks would be $1,350, a formidable amount to these people. The solution to finances became the following: a $500 grant from CRWRC, a $500 loan from CRWRC to be repaid in monthly installments, and a grant of $800 from the city government. The monthly repayment by the people would be paid out of funds from water projects in the area.

CRWRC has helped these people install four faucets. In order for the water bill to be repaid, the people pay a small amount for every can of water they use. Any extra money will be used to repay the loan. The grant from the city government will be the responsibility of the Captain. He is required to go through the red tape of presenting plans for improvement in his area. If his plans are approved, the loan should be received by June. If you add all these figures together the amount comes to more than the $1,350 needed. The agreement is that part of the excess will be repaid to CR WRC in a lump sum and the remaining money will be used to install toilets in the area.

The final step involved the buying of materials and locating people to do the labour. We approached the people and they actively responded. Everyone cleaned up the area around their homes, and helped, along with two men we hired, mix cement, and lay the cement. Keeping the children off the wet cement turned out to be the major problem, since this area is their playground. Many of the mothers had to do double duty, performing their daily chores and watching four or five children.

How has this project been received? Many people have gone out of their way to give verbal thanks, many have helped by cleaning, keeping off the wet cement, and many have responded by asking why we helped in this way. Our response to this question is that we are thankful to God for giving us an even greater gift, His son. A result of this is that three new people have joined the Bible study group as well as an increase in the Sunday school attendance.

The incredulity in the eyes of these people is something to experience. Their lot in life is very difficult with little hope for release. That we as Christians should come in freely and without strings, to help them help themselves is quite often beyond their comprehension and ours. Isn't it great that it doesn't need our comprehension before we work together as brothers and sisters but that God's grace is sufficient for even this?

Spring, a little late

Through grassy coverlet of Spring
Her bared feet are not meant to roam,
No half-stemmed weed bouquets for mom
Will small stained hands bring proudly home.

No garland graces wind-swept hair
Of dandelions, deftly twined,
No clovered pasture waits for her
Its clumps of buttercups to find.

The backyard oak bends not its branch
For her to climb or swing, carefree,
No thrill to catch a butterfly,
Then, 'neath cupped hands, to set it free.

And yet, 'tis my belief, one day
Barefoot, you'll romp through meadows lush,
Armfuls of primrose gold to pluck,
Your cheeks, as cherry's bloom, shall blush.

Snowdrops of purest white shall deck
Your hair, and butterflies alight
Upon your shoulder, as you perch
In perfumed wood, in splendour bright.
Child of God, to you His promise —
Not one sad tear shall smudge your cheek,
E'en granted what you most desire,
Compared to Heaven, 'tis but bleak.

I know not if your Home above
Like an eternal Spring will be —
But all your shackles shall be loosed
And all earth's limitations flee.

Judy Lunshof

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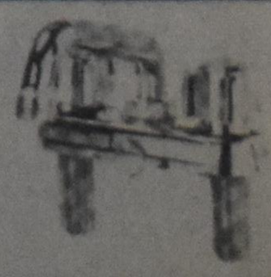
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Sanctification of marriage

Glorified ideals of marriage are usually shattered not long after the honeymoon is over. CRC-TV's programs on marriage called there ideals "myths." In addition to the shattered myths of, say, romantic love, there are the changing male and female roles, the bombardment of secular values, with which modern marriages have to contend. What are the tools and buffers to affirm the security and unity of marriage?

by Wilma Binnema
Vander Schaaf
C.C. Edmonton staff

One of the greatest myths associated with marriage is that the work is in the wooing. After the initial effort of soliciting the affection of the sought-after person, one can sit back and enjoy the fruits of one's labour. Nothing is, of course, further from the truth. Although Synod's Report on Marriage, Divorce and Re-marriage makes some very good statements, it could have given more emphasis to the all-encompassing, preventive measure of plain hard work. Could the church (consistory) admonish someone who is simply unwilling to work on his or her marriage?

Much time and effort is required to deal with changing demands on marital and sexual roles of marriage partners, for communication skills, and on the role of marriage itself within a transient society.

To get a better handle on some of the factors that make increasing demands on marriage parterns and the marriage bond, I talked to Jan De Waal. Jan is executive director of the Personal Development Centre in Edmonton. The Centre offers counselling, therapy and workshops for emotional, spiritual and physical growth.

Expectations from marriage have changed. Jan added that particularly women want a role within marriage that allows for more alternatives — often a role change. This can create tensions within the relationship. In addition to role expectations of the partners, the role of marriage itself has changed in recent years. Marriage was once much more a part of a wide spectrum of relationships; the extended family, close neighbours, and a community of some kind. The isolation of the marriage relationship and the narrower support system puts more strain on the marriage itself. Preparation and planning for expected and unexpected changes need to take place before marriage.

Marriages need to have the elasticity and ability to deal with change. Changes and growth occur in the persons within the relationship, in circumstances, a serious illness for instance, or a move to another culture, or even minor circumstances which affect the relationship. Jan De Waal put it this way: "We can't really assume traditional expectations anymore, and we can only counter the uncertainties and changes with a great deal of openness. Openness to change will decrease the tension."

The pace of change seems to be so fast sometimes that it begins to scare us. Therefore, change is so often resisted in marriage (as it is in churches) because it seems more comfortable to keep things the way they are. The ability, as an individual and as a couple, to deal with change is an important factor for healthy growth.

The lack of friendship and fellowship outside of marriage can contribute to tension. The expectation that one's partner ought to fulfill needs that friends, family and all close support systems fulfilled before is unfair. It is also unrealistic. Discussing problems openly within a small support group is often hard to do. Fear of misunderstanding, hanging out the dirty wash and consequent gossip is a strong deterrent. Then when marriage problems are finally brought to light by their very gravity, everyone is surprised and often unable to be of any real help. Bearing one another's burdens is often in reality only an expressed desire and not a lived out experience.

Resting on one's laurels is a false comfort. "My marriage is good so what do I need to work on?" Our belief in sanctification tells us that our way of living can always be better. Wishing to improve one's marriage does not mean saying it is bad now. There is a hesitancy associated with trying to improve a relationship. When we try to improve we need to look at some of the negative aspects of the relationship and this is often interpreted as personal failure. It is difficult to deal with this, especially if we think of whose fault it is. Can we explore negative aspects and feelings of anger and frustration without becoming personally offended and defensive?

Jan used the analogy of a beautiful garden which needs to be worked on to maintain if not improve.

The myth of romantic love is usually shattered on its own — after the snoring, nagging or incessant newspaper reading become annoying. Jan phrased it something like this: Going through the disenchantment to acceptance as two unique persons consists of a series of steps which requires a commitment of work. To reach and maintain a comfortable state where each of the partners can be who they are, requires the sharing of doubts and growing pains.

Key to Jan's view, to the process of sanctification in marriage, is the distinctiveness of a marriage of Christians. Christians within marriage must see each other first as brothers and sisters in Christ, then as spouses. In that context one can be truly concerned about the other person in his or her ability to serve Christ in the best and fullest sense. The spiritual growth of the other person is at the heart of our love for him or her. Within that commitment we may truly trust our marriage partner having experienced God's trust. Seeing then the other as a brother or sister in Christ first, our giving and taking can be done in the framework of the spiritual growth (the son or daughter- ship) of the marriage partner.

Marriage needs more preparation than getting your driver's license

COLORADO SPRINGS, CO (EP) — "People in our nation spend more time preparing to get their driver's license than they do preparing for marriage or parenting."

And, obviously as the soaring divorce rate indicates, this sort of non-preparation leads to serious marital problems, marriage and family expert H. Norman Wright told the 225 delegates at the 33rd annual convention of the Evangelical Press Association meeting here May 11-13.

Wright, associate professor of psychology at Biola College and the founder-director of Christian Marriage Enrichment, told the evangelical editors and writers that there are three basic steps to be taken to stabilize marriage:

—Proper thought and preparation given the marriage "adjustment areas." He said, "Couples must enter marriage with less romance and more realism." He sees the church's role as "nurturing relationships" and not merely "performing weddings." He urged every evangelical church in America to require extensive pre-marital counselling. "At our clinic," he said, "about 48 percent of those involved in this pre-marital counselling decide not to marry. That shows we're doing our job."

—Couples must be trained and equipped to "develop the ability to handle disappointment, hurt and suffering." According to Wright, 80 percent of the parents who have a handicapped child or lose a child at birth eventually divorce.

—Couples must be trained to understand and recognize the various stages and cycles occurring in the duration of their marriage relationship. "Couples must know when they can expect to experience the most and also the least satisfaction from their marriage," Wright said, "and the church must teach these life cycles."

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Reality of divorce and separation

Broken family structures have become more and more apparent within the Christian community over the past few years with overt evidence of divorce, marital separations and family strife. Statistics and a look around our church communities witness to the fact that, for whatever reasons, actual divorce and separation have become solutions to marital difficulties.

So-called intact families who experience a lot of marital tensions may reap the result of emotionally immature or disturbed children or other less overt symptoms.

Intact families can hardly congratulate themselves with having escaped the trend if the effects of the tensions and brokenness are all around us. Ultimately it is probably a reflection on all of us — our society — our way of living and our values.

Affluence

What are some of the factors which contribute to this trend? Jake Kuiken, social worker and day care consultant with the City of Calgary, shared some of his opinions. Jake felt that western affluence, and all that it brings with it, is a factor. What might have kept some desperate couples together in the past could have been financial dependency.

On the other hand the influence of wealth has created an attitude of "I can do whatever I like — money being no obstacle." Along side this view is the popularity of the new "me" generation. Looking after our own well-being before that of, or at the cost of insuring the well-being of others is not a strange principle in our society. Refusing to look at the maximum well-being of all involved may cause someone to make a decision about the marital situation which feels best or is most painless for "me."

This self-centred view happens to be fairly well accepted in secular psychology to say nothing of the way it is spouted out on television commercials and programs. (It must be remembered that although this factor may be true for many divorces, it is not necessarily a factor — in fact it probably is not where it involves sincere struggling Christians.)

Because of our mobility, the support systems of extended families and time-built friendships are no longer available to us when we most need it. In desperate isolation, unwilling or unable to seek help from strangers, whether that be new-found friends or church community, or counselling agency, the situation becomes impossible and divorce seems to be the only solution. The solution in this case is also opting for a life of loneliness and alienation without those support systems. Mutual support systems are therefore as important as ever.

The role factor is another symptom if not cause, of some divorces. The 1976 Federal Census Data disclosed that 38.9 percent of the women between the ages of 14-65 were employed in the labour force (in Calgary). In Calgary this has likely gone up to 50 percent today while across Canada it is probably around 35 percent. Jake Kuiken felt that the reality of working women — particularly wives and mothers in such great proportions — is not to be ignored. It is probably more the rate of the role change and the cultural slack of knowing how to deal with it that causes the problems rather than the role change itself.

Working wives are not necessarily a detriment to the marriage relationship. Role expectations, dependency and a false sense of self-sufficiency can lead the way to eventual marital breakdown. However, in many cases where the wife can also work, share in broader concerns, find stimulation and companionship, it may add a great deal to the marriage. It is, as Jan De Waal said, not the changing roles that are the threat, it is the inability to deal with the changing roles.

Busy husbands

It is within the church (that is the formal structure) that the role factor is of particular concern to Jake Kuiken. Church related roles demand a great deal of time from the men who already have a peripheral role in family life. If men find themselves to be more "other directed" it is bound to take away from their work on and their celebration with the family.

Elders, school board members and a variety of functions in a variety of Christian organizations seem, on the whole, to demand more of men than of women. The role of women becomes not less but more related to the maintenance of the family. Men then often refer to their time alone with the children (while Mom is out) as "babysitting." Traditional roles of family and church need to be examined, perhaps so that male and female can have equal or shared involvement and where their involvement with the children is seen as equally important.

Conflicts often arise over job and associated activities (and church commitments) of the husband over against the 'extra-curricular' activities of the wife. If the latter's pursuits are always seen as less important, a feeling of resentment might result. Jake Kuiken asked whether it, "might not be well to recognize the woman's needs for an increasing level of self- and world-awareness and her legitimate need for contact with other adults?"

There seems to be some obstacle to recognizing the pain in a deteriorating relationship and then getting help. John Carr, director and counsellor at the Pastoral Institute in Edmonton, said that we must get past the perfectionism. A lot of couples who are experiencing a need to work on a relationship fail to do so because of the fear of appearing inadequate.

Furthermore, admitting to needing help in marriage seems nothing short of confessing sin. John Carr attributed this fear, in part, to our belief that sexual — marital sins are somehow greater than other sins. "In truth we believe that there is no hierarchy of sin. It is really no more sinful to contribute to a marriage breakdown than to cheat on one's income tax return." If we see this sin in perspective, it may be easier to turn for help before the situation becomes desperate.

Furthermore, John Carr felt that it may be necessary to call the church to the recognition that some information and skills come from outside the Christian endeavour. "Not everything out there is demonic." We are called to employ these to make us better people, better brothers and sisters.

When a couple decides to seek help and even in some cases feels a need to separate the odds are still against them. A formal church body may deal with them functionally and legalistically, but not often pastorally. If this is so, is there an appeal or is one at the mercy of the subjectivity of a particular consistory. The means of grace (for instance communion) is so much more needed and instead exclusion is either formal or felt to be present on the part of the community of believers. Silent censure (however silent that really is) or discipline may not be formal but often a sense of rejection is felt by the hurting party. The rejection and guilt may be imagined, or real, or self-projected. However, the messages have been powerful enough for that guilt to be felt in a very real sense.

It is apparent, notwithstanding the Synod's guidelines, that in practice the church's ministry to the divorced and separated is riddled with ambiguity and confusion. True compassion for suffering individuals often buckles under the need for order and dogmatic adherence to principle. In addition, there are a great many myths afloat concerning Christians and divorce. All of the persons I listened to, all of whom are Christians, (Jan De Waal, Jake Kuiken, John Carr, Diane Praamsma, Sister Paula Ripple) contributed to uncovering some of those myths.

Myths

Myth number one is: "Divorce is the easy way out of marital tension — that type of decision holds no integrity and sincere struggle to do the will of God." John Carr conceded that this may be operative in society in general, but divorce or separation is a very difficult step to take for a Christian (Reformed) person. It is not necessarily an abdication of the Christian's responsibility towards family and marriage. The belief system seems to say "Thou shalt endure," while it would be far more creative to seek help when in pain and to take some difficult steps. Jake Kuiken added that divorce is often a termination of a long and arduous process. And the difficulties do not end there. When there is no attempt at resolving hostilities within any marriage, a sort of divorce has already taken place.

Diane Praamsma observed that for sincere Christians, even after the decision has been made, the struggle goes on. This is often a guilt-ridden struggle wherein one may never feel completely sure that the right thing was done. Having been taught the evils of divorce from youth on, one may keep feeding oneself the line that, "Faithful Christians don't get divorced," and find it hard to really believe in being forgiven.

In addition there is a grieving process — a sense of deep loss — not only over the loss of a marriage partner but also over the loss of the ideal or wish for a happy and stable family and married life. This is often accompanied by a sense of powerlessness and failure. The relationship to the community of believers, as mentioned previously, is often tainted with real or imagined rejection and the reality of the stigma of "sin" attached to being divorced or separated. To deal with these exhausting emotions, and to transcend them requires a great deal of time and effort, which has been greatly taxed already. The consistent support of friends is essential.

Synod's report recognizes, in addition to the sanctity or God-willed permanence of marriage, that the church's task goes beyond teaching the evils of divorce in its educative ministry. "Teach that marriage is not an end in itself but finds its fulfillment and ultimate purpose in the family of God, and, therefore, that Christian marriage must pattern itself after the relationship of Christ and His church.

"Promote a forgiving, sympathetic and open church fellowship in which concern, compassion and help can be freely offered and freely received." (Number 7 and 8 under Educative Ministry.)

Myth number two says: "It is always better to stay together for the sake of the children." "This is a vicious myth," says Jake Kuiken. "Patients often fight through the children. There is no worse reason to stay together because the children become the victims. Their behaviour is often the first overt sign that the marriage needs repair. If the situation has deteriorated to such an extent that there is much tension and unresolved hostility, then, separate for the sake of the children."

John Carr added that in a case where unwillingness and lack of commitment prevents the hard and difficult task of reconciliation, he would be hard-pressed to say that for the children's sake the couple must remain together. In the case of some deep-rooted

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A prayer for help

Lord I thank you for each new day,
For all your blessings in every way.
Thankyou for not giving up on me
Although I have often deserted thee.

Help me accept those around me
Not for what I want, but
For what they are, because
Each person is special in some way.

I pray for strength and courage
To do what must be done.
I am weak and you are strong
Help me lean on you through everything.

Bless and keep me each and everyday
And help me when I am down.
Bring me up, and help me to live
As I should today and everyday.

Jeanette Schipper,
Brantford, ON

Reality of separation and divorce

Continued from page 15

personality defect, and a willingness to submit to intensive psychotherapy, it may still be advantageous for the couple to live seperately while they each work on their own particular problems.

Having determined that much pain is involved in a process of separation, as well as renewal, the spiritual recovery of the separated and divorced takes on a special meaning. Various types of ministries and counselling are available to those in pain. Often the fear of rejection is as great or greater than the actual rejection. Part of that might be due to the heavy guilt one can lay on him or herself. To the extent that church structures are responsible for some form of exclusion or rejection, there is something that needs to be said.

The difficulty often lies with an inability to accept people as God accepts them. According to John Carr, the assumption too often is that with felt repentance and renewal of faith, the consequences ought to be that the broken relationship is recovenanted. "We need a broader recognition of the reality that on the human level everything is not possible." The ideal is promoted in favour of the realities because of a docetic view of Christ (docetic — doceticism referring to a heresy that Christ only appeared to be a man, but was in essence not truly human).

Everything is possible with God, yet we need to realize that at a given time in a person's life, the ideal may not be possible and then we need to be patient and accepting as we know God to be patient also.

Sister Paula Ripple (Franciscan Sister and executive director of the North American Conference of Separated and Divorced Catholics) spoke in Edmonton. As part of a lecture on the Relationship of the Divorced to the Church, she said: "I do not believe that the Church's position on the sanctity of marriage is credible if it does not also deal with those for whom this ideal is not a reality." Spiritual recovery is the responsibility of the one who feels they need recovery. "The church won't let me live, so I won't go about the business of living," may be an understandable reaction, says Sister Ripple, "but it is only a chain which interferes with my own healing process. Yet to the extent that I withdraw and think that I can make it on my own, I have not listened to Christ." As John Carr stressed, the recovery is finding the acceptance and re-integrating back into the Christian community.

Spiritual recovery is, of course, not unique to the separated and divorced. The need for acceptance, compassion, and the freedom to cry for help applies to all of us on our spiritual journey of brother- and sisterhood. It is because of this common and mutual need that, to deprive someone else of it and to be deprived of it, are unnecessary evils within the community of believers. There is a power, which comes from God, which transcends the pain and rejection and confusion, which Paul so frequently refers to: the greatest gift of all, called love.

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AC/DC: Dirty deeds

by Bill Van Dyk
Music Critic

They issue albums with titles like *Highway to Hell, If You Want Blood, You've Got It,* and *Dirty Deeds Done Dirt Cheap;* their lead guitarist strips on stage and "moons" the audience; their lead singer had to be replaced. He died, last year, having choked to death on his own vomit after an all-night drinking binge. It's this years model, one of the most popular rock groups among teenagers and profit-oriented record company executives. Introducing: AC/DC.

AC/DC is not to be confused with rock music in general. They exist along the fringes, lambasted by both the rock music establishment and Baptist preachers who have lately turned to burning rock and roll records in the U.S. Unfortunately, they are burning all rock albums. This is simply not fair. AC/DC is no more representative of all rock music than Playboy is of all literature. One needs only to carefully compare the message of *Dirty Deeds Done Dirt Cheap* with the message of, say, Bruce Springsteen's *The River*, in order to understand this. The voice of the rock music establishment, *The Rolling Stone*, (named after an old Dylan song) recently stated: "AC/DC shares, with such current metal champions as Ted Nugent, Van Halen, and English upstarts Def Lepard. Judas Priest, and Saxon, the universal scorn of critics."

AC/DC does follow a tradition of sorts. Ever since Alice Cooper started using guillotines and live snakes in his stage act, it has been known that a large segment of the music audience was more interested in pure spectacle and violence than musical ability or message. Alice Cooper gave way to the kings of schlock rock, Kiss, who gave new meaning to the terms "bad taste" and "vulgarity." Kiss has since been completely eclipsed by the heavy metal performers like Ted Nugent and Van Halen. Now AC/DC, formed seven years ago, has risen to the top of the heap.

Lack talent

They are distinguished by a complete lack of musical talent in the entire group. Lead singer Brian Johnson admits that he cannot sing; the lead guitarist confesses: "I'm a rotten guitar player when I'm standing still." So he entertains the audience by stripping off his clothes, or by bashing in his instruments when they break down on stage. Drummer Phil Rudd is incapable of any but the most rudimentary rhythms, and back-up guitarist Malcolm Young would sound embarrassing if he didn't keep the distortion turned up full so you can't distinguish his technique (or lack of it). It is impossible to imagine any single member of this group ever forming part of a back-up band for any reputable musician; the talent simply isn't there.

If they are musically indefensible, their lyrics have even less potential. Their songs depend on a simple "hook" — a catchy repeated phrase — like "there's gonna be some rockin'," or "ride on," or "it ain't no fun waiting round to be a millionaire," or the title song: "Dirty deeds done dirt cheap," repeated endlessly to the immense pleasure of their teenage fans who get a kick out of repeating such lines in their everyday conversation. A more fitting line for this technique is "if you've got the dollar, we've got the song" (from "Ain't no Fun."

Their message is a celebration of animal gratifications and violence. One song ("Squealer") describes a seduction which ends in violence and brutality, reflecting an underlying sadism which permeates all of their music. "Problem Child" summarizes the self-interested nature of their popular appeal: "What I want I take; what I don't I break."

No qualities

It is a relief to the reviewer to discover that there is no redeeming musical or intellectual qualities to AC/DC. There is no challenge to modern morality except in pure childish defiance. But why are they so popular, even among our own young people?

Firstly, many listeners do not study the lyrics of the songs they like. They are listening for that over-all sound, that vague combination of textures and rhythms that make up the total effect of the music. It either sounds right or it doesn't; there really isn't any rational explanation. AC/DC's music is simple, loud, three-chord rock. It has a danceable beat, and repetitious lyrics. That's all it takes.

Those who do listen to the lyrics, may enjoy the sense of rebelliousness against adult values (which they feel are always being imposed on them) even if they don't always agree, really, with what the song is saying. Perhaps it's like smoking that forbidden cigarette, just because it is forbidden. It's a subtle expression of independence from parental control, a kind of expression that is normal in most adolescents.

Neither of these reasons is defensible in any case. Lyrics are an inseparable part of the music, especially with AC/DC; there is no question that the bleak brutality of their lyrics is matched, beat for beat, in their music. And AC/DC's albums are not sophisticated or skillful enough to promote growth in a person's appreciation for quality music. There is no leading out of an awareness of rhythm or melody, no expressions of insight or understanding. (Even *The Wall*, by Pink Floyd contains sensitive perceptions and imaginative

Continued on page 18

The special celebration

The church was packed that Sunday, April 11, 1981. Calvin Christian Reformed Church in Dundas, (ON) had been really full lately anyway, but this Sunday, people even sat on chairs in the lobby. The reason: Confession of Faith.

For me it was a special Sunday. My younger sister, Marilyn, was going to do Confession of Faith. I had done Confession of Faith myself, a few years ago. It was one of the most important days of my life, certainly one which I will never forget.

Helen, the next one below me, had also done Confession of Faith, and of course, that was special, too.

But this was different. You see, my sister Marilyn is a slow learner. She doesn't always understand the intricasies of the Catechism, or even of the form that is used on Confession Sunday.

However, through the years my mother had helped her with the questions and answers she had in Catechism classes. Rev. Zantingh, our minister, would give Marilyn, and Ingrid, (another girl like my sister) easier tests. Often, it was an oral test, instead of the written tests given to the others in the class. He was very good with them, and in this way they got through their Catechism classes, year by year. Yet the two of them learned a lot. They perhaps would never have been able to explain what they believed quite like you and I, but the basics were there, and that was the most important thing. They knew they loved the Lord. After all, had it been a few decades ago, they would not have been allowed to do Confession of Faith because they didn't fully understand the Catechism, and wouldn't have been eligible.

But that day we arrived at the church, and thankfully managed to acquire a seat in the auditorium. I could feel the excitement in the air — a sort of waiting expectancy.

When it came to the Form being read, the class of 26 was asked to stand. (It had been explained before to Marilyn, so she could understand the Form when it was read to them). Twenty-four young people gave their promise to serve the Lord by saying "I do."

Finally, Rev. Zantingh came to Ingrid and Marilyn, who both responded "I do." "Now," he said, "Ingrid and Marilyn are going to come up here and say what this day means to them." They walked up to the pulpit. I could feel my eyes getting misty.

Ingrid went to the microphone and said, "I am very thankful to the Lord that I can do Profession of Faith and I pray that the Lord will be very near to those that did Profession of Faith today."

Then it was Marilyn's turn. She walked up to the pulpit, approached the microphone and then hesitated a moment. I held my breath. Then she stated very simply, "I believe in Jesus Christ. He is my Saviour and He died for my sins." I really could feel the tears in my eyes now. These two were just simply stating what to them was most important — that they, with child-like faith, believed in Jesus. It was a lesson to everybody and it showed that here were two, as Jesus would have said, "Let the little ones come unto Me." Marilyn's last words were of the age-old hymn, "Jesus loves me, this I know, for the Bible tells me so. Little ones to Him belong, they are weak but He is strong. Yes, Jesus loves me."

When Church was over, we shook hands with the Confessing members. Several other members of the congregation who knew Marilyn fairly well, had said that they felt the same way I did when she walked to the pulpit — full of emotion.

I will never forget that two children of God, with not quite the learning abilities of you or I, could still receive the full communion with Christ, and be accepted as full members to His body. I thank the Lord that this was possible. It was indeed a special day.

Julie Veldman,
Welland port, ON

Presbyterian merger closer to reality

HOUSTON (EP) — A bluntly assertive New York pastor, the Rev. Robert M. Davidson, and a conciliatory Missouri lay woman, Dorothy Barnard, were elected May 20 to the top offices of the nation's two major Presbyterian bodies. As the two denominations seek to unite, Mr. Davidson was elected moderator of the mostly Northern, larger United Presbyterian Church. Mrs. Barnard won that office in the Presbyterian Church of the United States, which has most of its congregations in the South.

Mrs. Barnard, an advocate of union between the denominations, which total 3.3. million members, said, "Our diversity is something to celebrate." Mr. Davidson said that he did not favour union for its sake but that it would come when the churches' members became confident that it would "better serve the mission of the Lord." The denominations opened their annual governing assemblies in Houston simultaneously, but they are conducting most business in separate sessions.

Mrs. Barnard, 58, of St. Louis, is the second woman in the history of the Southern denomination to win its top office. She was elected over a North Carolina pastor, the Rev. A.A. Markley III, by a 205-168 vote. Mr. Davidson, 52, the pastor of West-Park Presbyterian Church in New York, won on a second ballot in a three-way race, 346-236, over the Rev. Margaret Towner of Milwaukee.

Conflicts, chiefly within the United Presbyterian Church, plague progress toward reunion with the Southern body. But hopes for sealing the tie were high as representatives of both denominations met for an opening worship service of prayer, song and celebration of the Lord's Supper. The denominations are, at a threshold "for which many have prayed for generations," said a joint committee report predicting reunion in 1983.

"Kaatsen" anyone? A European sport grows in Canada

Summer is just about upon us and with it come thoughts and plans for outdoor fun and games. Ball games are an all-time favourite and we would like to introduce you to the ball game "kaatsen."

Kaatsen is a game played mainly in Holland, Belgium and France.

A ball, the size of a ping-pong ball but much harder, is used. A diamond is laid out on one end of the field. When the game proceeds, three players are in the diamond. Approximately 30 meters from the diamond are another three players. The object of the game is to gain points. The ball is thrown into the diamond and returned as far as possible. A marker is set where the ball falls. After two markers have been set out, the players reverse position and the players now in the diamond have to surpass the markers. If they fail, the opponents gain two points. If the far-end players miss the diamond, the other team gains two points. When eight points have been won, it becomes a "first"; two "firsts" are marked as "game." The team who scores three "games" are the winners.

The game "kaatsen" is played every year on July 1 in Paris, sponsored by players from Strathroy. There is also a group near Burlington with members from Toronto, Hamilton and Burlington. From a meeting at the home of Ray Tuinhof of Burford last fall it was decided to form a "kaats" federation where the players of Burlington and Strathroy would come together during the summer for fun and competition.

A schedule for games to be played during 1981 was made up. At the end of the season a trophy, donated by Mr. E. Reitsma of Strathroy will be awarded to the player with the highest points throughout the season. The trophy to be won in Paris, donated by Mr. F. Deelstra of Harrietsville will be a challenge cup and has to be won five times or three times in succession, to become permanent property of the winner.

The game in Woodstock will be the Canadian Permanent Committee game and there will be medals for every player. At all games medals and/or trophies will be awarded. Organizers for each game were appointed to have everything in readiness for the players to start on time.

It was decided that anyone over 14 years of age may become a member for the small annual fee of $3. For those who have never played the game but are interested in participating, there are instructors who are willing to give their time training young players who will then be eligible to play in the competition games.

"Kaatsen" is a "clean" game. No body-checking, no rough manoeuvering, only a mitt is needed to protect the hand when throwing the ball, and agility to make speedy runs to stop the ball in order to gain points.

The schedule for games to be played this summer is as follows: June 13, Strathroy at 12:30, medals; July 1, Paris at 12:00, medals and trophy; July 18, St. Thomas at 12:30, medals; August 1, Woodstock at 11:00, (C.P.C.) medals for everyone; August 15, Lowville Park at 12:30, medals; September 7, Stoney Creek at 11:30, medals; September 19, Chatham at 11:30, medals and trophies.

If you want to become a member, please send $3 to the secretary, or pay your membership at the first game in Strathroy. Mrs. Gay Steiginga, secretary, 21 Grand Ave., Apt. #201, London, ON N6C 1L2.

Dirty Deeds

Continued from page 17

production techniques).

I think that basicly the teenagers who listen to these albums know that there's something immoral there. I think they would also sense that there is something different about the music of, say, Bob Seger, or Bruce Springsteen, (let alone Bruce Cockburn or Van Morrison). That difference is a sense of humanity, a sense of caring for others, which is utterly lacking on *Dirty Deeds Done Dirt Cheap* and *Back in Black*

A final note: It's ironical that AC/DC appears to be peaking in popularity at the same time that a new album of opposite intention and message is just beginning to make the charts: *Concerts for the People of Kampuchea* (Cambodia), which was put out by Paul McCartney and company as a fund-raiser for those refugees. More on that in my next column.

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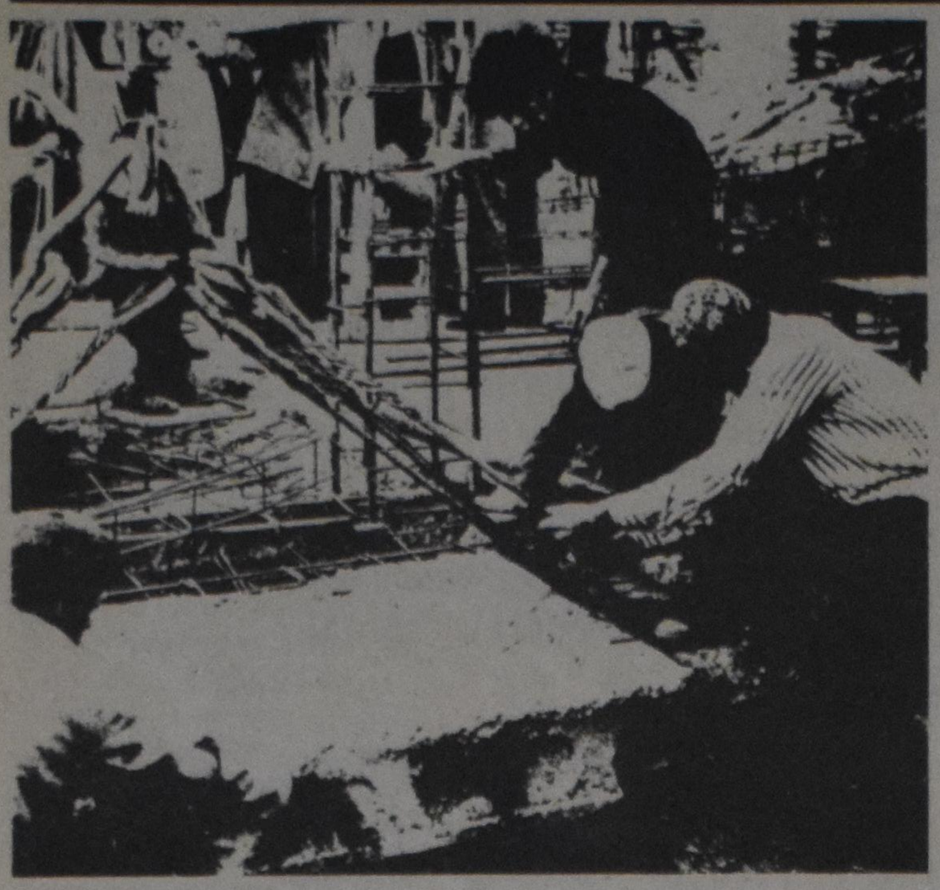

De Kruisbanier — *De 33 jarige Tatjana Goritsjeva, die in juli 1980 wegens haar publicaties uit de Sovjet-Unie werd uitgewezen, schreef voor het blad ‚Dein Reich Komme' van onze zusterorganisatie ‚Licht im Osten' over het Jeugdseminarie in Leningrad, dat door haar is opgericht. De vertaling laten wij hieronder volgen.*

Het meest wezenlijke in het leven van het Rusland van vandaag, is wel de religieuze opwekking, die alle lagen van de bevolking omvat. Maar nog belangrijker is, dat dit reveil, ondanks de vervolgingen en intimidaties, honderdduizenden jongeren in Rusland in beweging heeft gebracht.

Wat zijn dat voor jonge mensen? Hoe of langs welke wegen komen zij vandaag tot God? Zij werden in atheistische gezinnen opgevoed, hebben de school in de Sovjet-Unie doorlopen, waar hun werd verteld, dat God een uitvinding van onbeschaafde mensen is. Voor ons 18e of 20e jaar wisten wij helemaal niets omtrent God. Wij groeiden op als nihilisten en geloofden in niets meer. (Aan de idealen van het communisme gelooft in ons land allang niemand meer.)

En God heeft zich over ons ontfermd. Hij kan uit stenen Abraham kinderen verwekken. Wij waren al zo versteend en geestelijk dood, dat alleen God zelf ons nog redden kon. Er gebeurde, wat het evangelie de wedergeboorte noemt. De bekering van veel van mijn vrienden vond plaats op rijpere leeftijd. En steeds op wonderlijke wijze, als een onverwachte gebeurtenis, die hun leven en denken radicaal veranderde.

Het ontwaken uit de doodsslaap is begonnen. Het geloof in God wordt haast mode. Velen bootsen het geloof na. Zij willen aan het licht deelhebben, dat hun vrienden hebben ontdekt.

Wij kwamen onverwachts tot geloof en brachten in de kerk een verleden mee, boordevol met conflicten, een problematisch heden en een hoogst onzekere toekomst. Juist zulke gecompliceerde mensen heeft God aangenomen. Toen wij tot geloof kwamen, hebben wij ons natuurlijk afgevraagd: ‚Hoe kunnen wij ons hele leven een christelijke inhoud geven, zodat wij met al onze gedachten, woorden en werken de Here loven.' Er werd besloten religieuze seminaries te openen.

Onafhankelijk van elkaar ontstonden in Moskou en in Leningrad in 1974 religieuze jeugdseminaries. Het Moskouse seminarie werd door Ogorodnikov opgericht, die daarom tot elf jaar strafkamp en verbanning werd veroordeeld. Dit seminarie in Moskou werd niet alleen door jongeren uit Moskou bezocht, maar ook door velen, die helemaal uit Smolensk, Kalinin en Siberie kwamen.

Men sprak over de noodzaak, een christelijke cultuur, wetenschap en maatschappij te scheppen. Het Seminarie gaf een tijdschrift uit onder de naam ‚Gemeente.' Maar alleen Nr. 2 is uitgekomen. De manuscripten van de Nrs. 1 en 3 werden bij huiszoekingen in beslag genomen.

Zoals de naam van het tijdschrift al aangeeft, wilden de jonge christenen zich niet alleen maar beperken tot een algemeen ethische vorming. Hun streven was een ware, christelijke gemeente te stichten. En dat wordt nu juist door de atheistische staat verboden: je kunt alleen over God nadenken en spreken, wanneer je in de kerk bent, gedurende de godsdienstoefening. Elke andere activiteit als diaken of predikant buiten de kerkmuren is streng verboden.

Het seminarie werd vanaf de eerste dag van zijn bestaan vervolgd. Nu bestaat het seminarie niet meer. Niet alleen de leiders van het seminarie, maar ook de meeste deelnemers zijn gearresteerd.

Door Gods genade bestaat tot op heden nog het religieuze seminarie in Leningrad. Het werd opgericht door intellectuelen, dichters, kunstenaars en philosofen, die niet alleen maar tijdens de godsdienstoefening in de kerk christen wilden zijn, maar ook in hun werk en in hun hele leven. Het seminarie in Leningrad onderscheidt zich van dat in Moskou door een grotere openheid en een veelheid van vormen. Het Moskouse seminarie werd alleen door Russisch-Orthodoxe christenen bezocht.

De onderwerpen van het seminarie begonnen gewoonlijk met de woorden ‚Othodoxie en Rusland,' ‚Orthodoxie en Geschiedenis' enz. Daarentegen werd het seminarie in Leningrad niet alleen door Russisch-Orthodoxen bezocht, maar ook door Protestanten, Oudgelovigen, Rooms Katholieken en Joden. Daarom luidden onze onderwerpen als volgt: ‚Christendom en Cultuur,' ‚Christendom en het Nationale Vraagstuk,' ‚Christendom en wij.'

Wij zijn echter begonnen met het bestuderen van de kerkvaders en de moderne theologen. Dat is zes jaar geleden. Voor deze studies kwamen om de veertien dagen 40 tot 50 mensen bij ons thuis. Meer konden er niet in. Wij waren allemaal nog jong in het geloof en moesten ermee beginnen, kennis te maken met de schatten van het christelijk geloof.

Naarmate wij groeiden in het geloof, werden wij ook met de noodzaak van het creatieve doordenken van alle actuele vraagstukken, die op ons afkwamen, geconfronteerd. De onderwerpen van de studiegroepen werden omvangrijker en moesten daarom door iedere deelnemer beter worden voorbereid, zodat wij nog maar een keer per maand bij elkaar kwamen.

De studiebijeenkomst werd geopend en gesloten met gebed. Vaak was het zo: bij de opening baden wij allen op Russisch-Orthodoxe wijze en daarna op Baptistische manier. Zo brachten wij de broederschap in practijk. De Russisch-Orthodoxe christenen waren weg van onze niet-geregistreerde Baptistische vrienden. Dat zijn die evangelische christenen, die de registratie bij de staat afwijzen en daarom zwaar vervolgd worden. Het waren eenvoudige, niet erg ontwikkelde christenen, maar dappere mensen, die met vreugde het lijden om Jezus' wil op zich namen.

PERSOVERZICHT

• Alle dominees van onze kerk zitten met een onzichtbare navelstreng aan Grand Rapids vast. Ik was daar in de afgelopen week met zo ongeveer twee-honderd-en-vijftig andere zeer eerwaarde heren om onze moede hersenen weer wat op gang te krijgen. De bijeenkomst heet heel deftig „Christian Reformed Minister's Institute." Toen ik terug kwam was de benzine weer omhoog gegaan. De regering dacht zeker: Carel is toch weg. Onze Minister van Financien kondigde aan dat de prijs zo langzamerhand naar het wereldniveau zou gaan, en Joe Clark herinnerde hem dramaties in het parlement aan eerdere toezeggingen. Als een van onze lezers misschien een goeie tweede-hands fiets te koop heeft zou ik wel graag in aanmerking willen komen. Misschien zien we wel gauw op de kerkelijke begrotingen een post voor fietsentoelage.

• Broadbent dronk een biertje met Castro en op de terugreis stak hij in Washington zijn mening niet onder stoelen of banken. Hij zei dat Amerika's politiek mede verantwoordelijk was voor de ellende in El Salvador. 't Zal me benieuwen of Broadbent nu zijn baard gaat laten groeien.

• In British Columbia heb je de politieke poppen aan 't dansen. De premier, Bill Bennett zei een tijdje geleden dat het 's morgens een beetje beter ging in het parlement omdat de leden geen whiskey over hun cornflakes goten. Een N.D.P. lid, David Stupich liet het daar niet bij zitten en liet weten dat de premier zelf wel eens „onder de invloed" in het parlement zou zijn geweest. Dat ging de premier even te ver en hij gooide het voor de rechtbank. Fris he?

• Met het warme weer komen de gemoederen weer duchtig in beweging. In Matsqui, dat is in British Columbia, wilden de inwoners van de gevangenis aldaar wel eens een verzetje en bij gebrek aan betere ideeen staken ze de hele bajes maar in de fik. En in Halifax maakten een stelletje idioten gebruik van een politie staking, hetgeen op zich zelf al idioot is natuurlijk, om de stad op stelten te zetten.

• Zo tussen 1972 en 1975 gingen de uranium producerende landen te werk met een anti-konkurrentie overeenkomst. Zo in de trant van O.P.E.C. Onze regering deed dapper mee en nu wil de oppositie daar wel eens het naadje van de kous van weten. De regering echter, getrouw aan haar twee-talig beginsel, zwijgt zowel in het Frans als in het Engels. Ze zwijgen zelfs in alle talen.

• De eerste veer in de hoed van de nieuwe Franse president Mitterand komt regelrecht met dit persoverzicht van *Calvinist Contact*. Hij heeft besloten om het testen van kernwapenen voorlopig uit te stellen. Een applausje voor Mitterand alstublieft.

• In Bangladesh mislukte een revolutie maar de President Zia Rahman kwam om het leven.

• De Japanners zijn bereid om zes procent minder autotjes in te voeren. Hetgeen we toch ook op prijs moeten stellen nietwaar?

• En u dacht zeker dat met de hoge rente onze landgenoten het wel uit hun kop zouden laten om op de pof te kopen. Had je gedacht! Het totaal van krediet is toegenomen zelfs. Eind january bedroeg dat zo pakweg 36.735 biljoen dollar en een paar losse centen. Dat komt neer op gemiddeld $1534.14 per Canadees. 't Zal iets hoger zijn want er zit geen cent krediet van mij bij. Dat zou kunnen veranderen als een van onze lezers mij dat aanbod maakt voor een tweede-handse fiets. Ik zou hem graag op termijn willen kopen. Wat had u gedacht van een tientje per maand?

• De vergeet-me-nietjes bloeien in de tuin, ‚k zou niet weten hoe een asperientje smaakt, en volgende maand gaat mijn dochter trouwen met een rasechte Fries, uit Rinsumageest. Tel uw zegeningen!

Carl D. Tuyl

Onder Ons

Teleurstelling over „Ingrid"

Geachte redacteur:

Met diepe teleurstelling las ik in *Calvinist Contact* van 29 mei, „Yes Ingrid, we do need prophetesses" door Rev. D. Pierik.

Ik wil de dominee hierbij ernstig waarschuwen met de woorden van een onzer meest bekende en geliefde dominees over hetzelfde onderwerp enkele jaren geleden: „De Bijbel geen beentje lichten."

John Devries,
Dresden, ON

Nederland, zoals wij het nu zien

door G.W. Graaskamp

Als men in de vijftiger jaren Nederland heeft verlaten en zo nu en dan eens terugkomt voor een bezoek, kan men niet nalaten vergelijkingen te maken. Die vergelijkingen zijn gebaseerd op het leven en de omstandigheden zoals wij die indertijd kenden.

Gedurende ons laatste bezoek aan Nederland dit voorjaar deden wij verschillende indrukken op. Indrukken die hebben te maken met de verschillen die wij waarnamen tussen hier en daar en toen en nu. Er is veel veranderd; een generatie, die wij goed kenden en waar wij tegenopzagen is bijna geheel verdwenen; de daarop volgende generatie is zelfs al gedeeltelijk naar de achtergrond geschoven en degenen die nu het roer in handen hebben en de meeste invloed uitoefenen waren of nog kinderen of moesten nog geboren worden toen wij afscheid namen.

Dat deze generatie, opgegroeid en ontwikkeld onder andere omstandigheden en in een andere tijd, er andere ideeën en een andere mentaliteit op nahoudt, ligt voor de hand. Echter, wat verbaast, is hoe groot de verschillen zijn tussen toen en nu: In sommige opzichten schijnt het hele volkskarakter veranderd te zijn. Door de invoering van de zeer vergaande sociale voorzieningen is de overheid eigenlijk veel meer dan enkel een regering geworden: zij voorziet nu ook in alle mogelijke materiele behoeften.

Dank zij de verplichtingen die de regering op zich genomen heeft is het nu niet meer noodzakelijk zelf voor de oude dag te zorgen; te sparen in geval van onvoorziene tegenslagen, of zelfs niet eens naar werk te zoeken als men afgestudeerd is. De overheid voorziet in al die omstandigheden en men heeft geleerd te verwachten dat de regering zelfs vrij royaal voorziet. Die overtuiging heeft zich vooral onder de jongeren vastgezet.

Het ergste is allicht dat men niet doorheeft dat er eigenlijk niets voor niets is in deze wereld; dat men te zijner tijd voor alles wat men krijgt moet betalen. Bovendien werkt de in alles voorzienende regering een groot aantal menselijke zwakheden in de hand: luiheid, gemakzucht, gebrek aan verantwoordelijkheidsbesef, zelfzucht, materialisme, enz.

Vlijt, spaarzaamheid, verantwoordelijkheidsbesef, werklust, ondernemingszin, zijn deugden die in het geheel niet of maar heel weinig worden beloond in een socialistische samenleving en zijn daarom aan het verdwijnen. Het doel van een socialistische samenleving — iedereen krijgt een gelijk deel van alles wat er is — klinkt velen goed in de oren.

Echter, omdat dit eigenlijk enkel werkt ten gunste van de middelmatigen en benedenmiddelmatigen en ten koste van hen die boven het gemiddelde uitkomen werkt dit stelsel uiteindelijk tegen de hele samenleving want het zijn tenslotte diegenen die boven de middelmaat uitsteken die door hun arbeid en talenten de hele maatschappij optrekken en wanneer deze groep geen beloning meer kan verwachten voor haar werk gebruikt zij haar gaven om de zwakheden van het stelsel uit te buiten ten bate van haar eigen voordeel. Dit gebeurt in Nederland volop, daardoor al het z.g.n. „zwarte" geld.

Nederland, ons oude vaderland, is ondanks alle veranderingen die vaak erg vervreemdend werken, voor ons ideaal voor een bezoek of een vacantie. Er zijn daar nog steeds velen die het welkom heel hartelijk en het verblijf daar een waar genoegen maken. En wij vinden er altijd nog heel wat goeds en vertrouwds dat overbleef uit de oude tijd. Echter, „thuis" is het niet meer, daarvoor is er daar en misschien ook in ons, te veel veranderd. Misschien is dat de grootste tragiek in een emigrantenleven — Een emigrant kan zich practisch overal aanpassen maar is eigenlijk nergens voor de volle 100% thuis. Daarvoor is hij te veel ontwikkeld, heeft hij te veel gezien, ervaren en doorgemaakt. Zijn „thuis" zou een plaats zijn bestaande uit delen van al datgene wat hij hier en daar, en toen en nu, opdeed en ervoer, en het is helaas onmogelijk om dat alles op één plaats en één tijdstip samen te brengen.

Comite geinstalleerd

WINDMILL HERALD — Minister De Geus van defensie heeft het verzetsherdenking geinstalleerd.

Dit comite is belast met het toekennen van het verzetsherdenkingskruis, dat bij Koninklijk Besluit van 29 december 1980 is ingesteld. Dit herinneringsteken kan onder meer worden toegekend aan hen die tijdens de oorlogsjaren in bezet gebied lid zijn geweest van erkende verzetsgroepen, aan erkende individuele deelnemers aan het verzet en aan militairen, die in bezet gebied hebben behoord tot de binnenlandse strijdkrachten.

Voor het kruis komen ook mensen in aanmerking, die tijdens de Tweede Wereldoorlog in Oost-Azie op door Japan bezet gebied of op Japans gebied verzet pleegden tegen de vijand. Het herinneringsteken kan ook posthuum verleend worden.

Het comite verzetsherdenking heeft de afgelopen maanden meer dan vijfduizend aanvragen voor het herinneringsteken binnengekregen.

Het adres is Secretariaat Verzetskruizen, Van Stolkweg 10, 's-Gravenhage, The Netherlands.

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Calvinist Contact
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

EGGINK: Our sincere thanks to our children and grandchildren, relatives and friends for all the flowers, gifts, cards and best wishes and for making our 40th Wedding Anniversary such a happy event. Above all, we thank our Lord for his many blessings throughout all these years.
Geert & Hennie Eggink,
R.R.#1, Jarvis, ON

SCHARRINGA: We wish to express our sincere thanks to our dear children and grandchild, and to both our parents, who could be with us to celebrate this happy event. Many thanks to relatives and friends and all those who have sent cards, flowers and well wishes on our 25th Wedding Anniversary. Above all, we thank our heavenly Father for all the blessings he has bestowed upon us these years.
Peter & Rita Scharringa,
R.R.#1, Waterdown, ON L0R 2H0

ZANDBERGEN: Fred and Joan would like to thank their children, grand and great-grandchildren for the beautiful day they prepared for us on the occasion of our 45th Wedding Anniversary. Thank you also to neighbours and friends from far and near for all the good wishes, cards, letters and flowers. Above all, thanks to the Lord for his blessings.

BIRTHS

GLASBERGEN: With thanks to God, the giver of life, we joyously announce the birth of our first son, RICHARD PAUL, on May 26, 1981. A brother for Lisa, Carolyn and Jennifer. 19th grandchild for Mr. and Mrs. Peter Glasbergen and 9th grandchild for Mr. and Mrs. Paul Droppert. Grateful parents are Paul and Elly Glasbergen.
R.R.#2, Canfield, ON N0A 1C0

KOOLE: In celebration of God's goodness, we announce the birth of REUBEN CHRISTOPHER, 9 lbs. 1 oz., May 27, 1981. Thankful parents are Robert and Christina Koole. First grandchild for Mr. and Mrs. Simon DeGroot, Neerlandia, AB; first great-grandchild for Mr. and Mrs. Clarence Tuininga, Neerlandia, AB; eleventh grandchild for Mr. and Mrs. Paul Koole, St. Catharines, ON.

LOOPSTRA: Bert and Willy praise God, our creator of all life, for the birth of, LAURA EKELIENA, born May 18, 1981. Sister for Jennifer and David.
R.R.#3, Campbellville, ON L0P 1B0

ZANDBERG: With thanks unto God the Father, the giver of life, we wish to announce the birth of our 2nd child, a son, CHRISTOPHER PETER, born on May 26, 1981, weighing 7 lb. 13 oz. Proud parents are Wally and Ruth, nee Hogeterp. A beautiful baby brother for Jeremy Richard. 3rd grandchild for Richard and Anne Zandberg, Caledonia, ON. 10th grandchild for Gerrit and Susan Hogeterp, Jarvis, ON.
696 Caithness St. E., P.O. Box 1259, Caledonia, ON N0A 1A0

MARRIAGES

DROPPERT-SNIEDER: With thanks to God, Mr. and Mrs. Paul Droppert of St. Ann's, ON, and Mr. and Mrs. Klaas Snieder of Hardenberg, The Netherlands, are happy to announce the forthcoming marriage of their children, CORRIE and PIET. This joyous celebration will take place, the Lord willing, on June 20, 1981 at 3:30 p.m. in the Maranatha Chr. Ref. Church, St. Catharines. Rev. H.R. De Bolster officiating.
Future address: P.O. Box 177, R.R.#1, Queensville, ON L0G 1R0

HAANSTRA-KUIPERY: Mr. and Mrs. H. Haanstra, of Grimsby, ON, are pleased to announce the forthcoming marriage of their daughter, ANITA-SYLVIA to JOHN WILLIAM, son of Mr. and Mrs. J. Kuipery of St. Catharines, ON. The ceremony will take place, the Lord willing, in the Fruitland Chr. Ref. Church on Friday, June 19, 1981, at 6:30 p.m. Rev. J. De Vries officiating.
Future address: 36 Bula Ave., St. Catharines, ON L2N 6R6

LUBBERTS-HOOGENDOORN: Mr. and Mrs. Bert Lubberts of Hannon, ON and Mr. and Mrs. John Hoogendoorn of Fruitland, ON, are happy and pleased to announce the forthcoming marriage of their children, ROSE and FRED. This celebration of love will take place on June 27, 1981 at 3:00 p.m. in the Mount Hamilton Chr. Ref. Church, Hamilton, ON, with Rev. Harry Mennega of Peterborough, ON officiating. If unable to be with us in person, remember us in prayer and join us in spirit.
Future address: 248 Glover Rd., Fruitland, ON

MULDER-BOSGRAAF: We joyfully announce that our children, WILMA and RICHARD, will be joined in marriage on Saturday, June 20, 1981 at 4 o'clock p.m. This celebration of love will take place, the Lord willing, at Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, ON.
Mr. and Mrs. H. Mulder,
Mr. and Mrs. Wm. Bosgraaf
Future address: 5775 Vine St., Apt. #306, Niagara Falls, ON

PEET-CHARMAN: Mr. and Mrs. Nick Peet of Ripley, ON, are pleased to announce the forthcoming marriage of their daughter, HELENE to JOHN, son of Mr. and Mrs. Reg. Charman of Simcoe. The ceremony will take place, D.V., on Saturday, June 20, 1981 at 3:30 p.m. in the Simcoe Chr. Ref. Church, with Rev. Bert Slofstra of Lucknow officiating. We invite our friends to share in this joyful occasion in person or, if unable to attend, to be with us in prayer and spirit. (John 15:9-11)
Future address: 182 Talbot St. N., Simcoe, ON N3Y 3W9

PIETENS-HUMMELEN: It is with joy and thankfulness to God that the wedding is announced of TENA NANCY PIETENS to ANDREW BRIAN HUMMELEN. The ceremony will take place, the Lord willing, on June 13, 1981 at 4 p.m. in Grace Chr. Ref. Church, Chatham, ON. Rev. L. Slofstra officiating. Tena is the daughter of Mr. and Mrs. Mike Pietens and Andrew the son of Mrs. Bert Hummelen of Chatham.
Future address: 537 Park Ave. W., Chatham, ON N7M 1X1

SIEPELINGA-ELLENS: "Love endureth all things" (1 Corinthians 13:7).
We two, CAROL DIANA SIEPELINGA, daughter of Mr. and Mrs. Henry Stam of Kingsville, ON and RONALD ELLENS, son of Mr. and Mrs. Kenneth Ellens of St. Davids, ON, are pleased to announce our marriage which will take place, the Lord willing, on June 27, 1981 at 3:00 p.m. in the Niagara Falls Chr. Ref. Church. Rev. J. Geuzebroek officiating.
Future address: 4703 McDougal Crescent, Niagara Falls, ON L2E 1B6

MARRIAGES

RADERSMA-BUISMAN: With joy and thankfulness to our Lord, we are pleased to announce the marriage of our children, JOYCE and JIM. The ceremony will take place, the Lord willing, on Friday, June 19, 1981 at 6:30 p.m., in the Shalom Chr. Ref. Church of Brantford, ON. Rev. J. Jongsma officiating.
Harold and Tina Radersma,
Albert and Florence Buisman,
Future address: 123 Railroad St., Apt. #612, Brampton, ON

SCHIPPER-DOUMA: Mr. and Mrs. Ed Schipper and Mr. and Mrs. Charles Douma, are pleased to announce the marriage of their children, JUDY-ANN and KEVINDALE. The ceremony will take place, the Lord willing, on Saturday, June 20, 1981 at 4 p.m. in the Chr. Ref. Church in Georgetown, ON. Rev. Suk officiating.
Future address: 162 Mill St., Brampton, ON L6Y 1T6.

SMIT-STEVENS: Mr. and Mrs. Roel and Corry Smit, are pleased to announce the wedding of their daughter, CYNTHIA to JIM STEVENS. The celebration will take place on June 18, 1981 at 3:30 in the Maranatha Chr. Ref. Church, Woodbridge, ON.
Future address: Evergreen Apts. #3, R.R.#10, Brampton, ON L6V 3N2.

VANDERHEIDE-BEINTEMA: Mr. and Mrs. Jake Vanderheide of Sarnia, ON, are happy to announce the forthcoming marriage of their youngest daughter, JOANNE to HERMAN, son of Mr. and Mrs. Renze Beintema of Watford, ON. The wedding will take place, D.V., on Friday, June 26, 1981 at 7 o'clock in the First Chr. Ref. Church, Sarnia, Rev. S. Cooper officiating.
Future address: Box 585, Wyoming, ON.

VANDER VELDE - VAN MANEN: With thanks to the Lord, we, Mr. and Mrs. A. Vander Velde and Mrs. T. Van Manen, are happy to announce the forthcoming marriage of our children, THERESA and JOHN. This ceremony will take place, the Lord willing, on Saturday, June 27, 1981, in the Zion Chr. Ref. Church of Pembroke, ON, with Rev. J. Peereboom officiating.
Future address: 21 McLaughlin Dr. N., Oshawa, ON

VAN SOELEN-HESSELS: Mr. and Mrs. Cor Van Soelen and Mr. and Mrs. Tim Hessels, take pleasure and pride in announcing the forthcoming marriage of their children, JOANNE ELIZABETH and ALAN MARTIN. The ceremony will take place, the Lord willing, on Saturday, June 20, 1981, at 3:00 p.m. in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.

VERHOEFF-DODD: Mr. and Mrs. Hank Verhoeff of Calgary, and Mr. and Mrs. Frank Dodd of Trochu, are happy and thankful to announce the marriage of their children, ANYA and KEN. The Lord willing, the ceremony will take place on Saturday, June 13, 1981 at 3:00 p.m. in the Emmanuel Chr. Ref. Church, Calgary, AB. Rev. James Joosse officiating.
Future address: 2040 - 46 Ave. S.W., Calgary, AB T2T 2R9

VISSER-SCHARRINGA: Mr. and Mrs. Fred Visser of Woodstock, ON, are pleased to announce the forthcoming marriage of their daughter, ELIZABETH ANN to ROBERT JOHN, son of Mr. and Mrs. Peter Scharringa of Waterdown, ON. The marriage will take place, the Lord willing, on Saturday, June 20, 1981 in Maranatha Chr. Ref. Church at 2:30 o'clock in Woodstock, ON, Rev. Henry Eshuis officiating.
Future address: R.R.#1, Waterdown, ON L0R 2H0

MARRIAGES

VOSKAMP-NAP: Mr. and Mrs. Dick Voskamp of Acton, ON, are pleased to annouce the forthcoming marriage of their daughter, RENATE MARIANNE to BERT JOHN, son of Mr. and Mrs. Dirk Nap of Hillsburgh, ON, on June 27, 1981 in Bethel Chr. Ref. Church, Acton, ON. Rev. J. Cooper officiating.
Ephesians 5:2.
Future address: 35 Wellington St., Acton, ON

ANNIVERSARIES

1946 1981

"Praise be to God!"

On June 14, 1981, we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents,

LEO and TENA BATTERINK
(nee Fluit)

We thank the Lord for you and pray that He will continue to make you a blessing for each other and for us.
Ed & Mary Faber; Heather, Timothy, Ryan, Jonathan
Phil & Annette Westra
Len & Nienke Batterink; Marie
Clarence & Jeri Batterink; Melanie
726 West 5th St., Hamilton, ON L9C 3R4

Britzum, Fr. Holland Marsh, ON
1941 June 12 1981

With thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

JOHN and BOUKJE BEINTEMA
(nee Fokkens)

We pray that the Lord will bless them and continue to keep them in his care.
Fred & Betty Osti — Willowdale, ON
Peter & Helen Beintema — Bradford, ON
Andy & Grace Steringa — Georgetown, ON
Paul & Florence Corneau — Lefroy, ON
Clarence & Ellen Beintema — Bradford, ON
Henry & Debbie Beintema — Bradford, ON
Dave & Shirley DePeuter — Bramalea, ON
George & Joanne Hoving — Bradford, ON
19 grandchildren
Home address: R.R.#2, Newmarket, ON 1Y3 4V9

1931 June 11 1981

"Unless the Lord builds the house, they labour in vain who build it; Unless the Lord guards the city, the watchman keeps awake in vain" (Psalm 127:1).
With great love and thankfulness to the Lord, we are pleased to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHANNES and PIETJE BOEYENGA
(nee van der Wiel)

May the Lord bless them and give them many more happy years together.
Jim & Joyce Boeyenga; Andrew, Michael, Geoffrey — St. Catharines, ON
Everett & Carla Boeyenga; Robert (Edmonton, AB), Ed, Ray, Nancy, Jennifer Lynn — Barrie, ON
Jack & Barbara Duiker; Suzanne (Edmonton, AB), Rick & June, Angie, Becky (Edmonton, AB), Marcel, Peter — Barrie, ON
John & Grace DeJong; Debra, Theresa, Sandra, Tricia — Guelph, ON
Neil & Gertie Minnema; Steven, Tim, Lisa — Kingston, ON
David & Ann Williams; Angela, Colin, Renee — Okanagan Falls, BC
Dirk & Janet Dykstra; Chris, Randy, Carmen — Richmond, BC
Joe & Ann Boeyenga; Scott, Stacey, Mark, Laura — Edmonton, AB
Celebrations will be held the weekend of July 10, 1981.
Home address: R.R.#1, Elginburg, ON K0H 1M0

ANNIVERSARIES

Marum, Cambridge,
Groningen Ontario
1941 1981

We give thanks to our Lord for the 40th Wedding Anniversary of our parents and grandparents,

WILLEM and ASKE BRAAM
(nee Haan)

which we celebrated on May 29, 1981. It is our prayer that God will continue to bless and keep them in his care.
With love and congratulations from their children and grandchildren;
Jim & Hilda van der Voort; Margaret & Steve Klingenberg (fiance), James, Angela — Stratford
Harold & Grace Braam; Doug, Ken, Sheila — Georgetown
Dick & Betsy Braam; Jason, Sarah, Ryan — Georgetown
Gerry & Mary Bontius; Stephen, Suzanne, Mark — Mississauga
Home address: 109 Christopher Dr., Apt. #6, Cambridge (G.), ON

1956 1981
Acton Bowmanville

With joy and thanksgiving we the children of,

CLARENCE and ETTY DE VRIES
(nee Stulp)

would like to announce the celebration of their 25th Wedding Anniversary on June 15, 1981. May you have many more happy years together.
With all our love and best wishes:
Lloyd & Marg; Jason
Fred
Jeanette
John
Home address: 29 Parkway Cr., Bowmanville, ON L1C 1B9

Rotterdam Waterdown, ON
1936 June 17 1981

Thankful to the Lord, we joyfully announce the 45th Wedding Anniversary of our parents and grandparents,

JOHANNES and ADRIANA KLEINGELD
(nee Van Der Leer)

Exodus 33:15b.
May God continue to bless and keep them through the years to come.
Their children:
Harry & Agnes Van Dam — Peterborough, ON
Luke & Audrey Schreuders — Bolton, ON
Jan & Jo-anne Versteeg — St. Thomas, ON
Bill & Ellen Versteeg — Rossland, BC
and 15 grandchildren
Home address: Elim Villa., Apt. #114, Hamilton St. N., Waterdown, ON L0R 2H0

Thankful to God, on June 30, 1981, D.V., we will remember that our dear parents and grandparents,

ALBERT and FEMMY LINDE
(nee Kelly)

are married for 25 years.
With love from your children and grandchildren:
Grace & Bob Scott; Frances, Jeff — Drayton
Ed & Lynn Linde — Bowden, AB
Mary Ann Linde — Bowden, AB
John Linde — Moorefield, ON
Theresa Linde — Moorefield, ON
We will have an open house on June 27, 1981 from 1 - 4 p.m. in the Moorefield Townhall.
Home address: General Delivery, Moorefield, ON N0G 2K0

1936 June 18 1981
Genum, Holiday,
Friesland Florida

MR. and MRS. ANDREW PLANTINGA

With great joy and thankfulness to our Lord, we hope to celebrate our 45th Wedding Anniversary in Prospect Park, NJ.
Home address: 3110 Wyatt Dr., Holiday, FL 33590
Temporary address: 111 North — 15th St., Prospect Park, NJ 07508

Classified Advertising

ANNIVERSARIES

1941 1981
Hillegom, Sharon,
Netherlands Ontario
"This is my commandment, that you love one another as I have loved you" (John 15:12).
It is with joy in our hearts and thankfulness to our Father in heaven, that we announce our parents' and grandparents',

WILLEM and GERDINA ROOS

40th Wedding Anniversary on June 25, 1981. We ask the Lord to continue to guide and bless them as he has done in the past.
With all our love,
Bill & Lynda; Billy, Ryan — Bracebridge
Lynda & Arjan Bult; Ian, Robert, Dennis — Peterborough
Audrey & Fred Geniole; Jeffrey, Jason — Newmarket
We hope to celebrate this occasion at their open house in their home, on Saturday, June 27, 1981 from 2:00 - 4:00 p.m. No gifts please, but best wishes welcome!
Home address: Farr Avenue, Sharon, ON L0G 1V0

1956 June 22 1981
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

MARTIN and NELLIE TAMMING
(nee Huizinga)

May the Lord bless you and keep you in his care, on this day and for years to come.
Congratulations and love from your children,
John
Jack
Robert & Cynthia (girlfriend)
Janet
Patricia
Friends are invited to an open house on Saturday, June 20, 1981 from 2 - 4 p.m. at the home address 1083 Murphy Rd., Sarnia, ON. Best wishes only.

1931 June 11 1981
Minnertsga (Fr.) Lethbridge, AB
With praise and thankfulness to the Lord, we would like to announce the 50th Wedding Anniversary of our parents and grandparents,

ANTON and WYKE VAN LEEUWEN
(nee Knol)

We pray that the Lord will continue to bless and keep them in his care.
With love from your children and grandchildren:
Pabe & Tine Tuinhof — Minnertsga, FR.
Clarence & Nieta Van Leeuwen — Lethbridge, AB
John & Joanne Deys — Redcliff, AB
Casey & Heidi Van Roon — Lethbridge, AB
Age & Lynn Van Leeuwen — Calgary, AB
17 grandchildren
Home address: 1124 - 16 St. South, Lethbridge, AB

1956 June 14 1981
With joy and thanksgiving to our Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

HARRY and HILDA VAN STRYLAND
(nee Vander Veen)

May the Lord continue to bless you and keep you in his care.
With love and congratulations:
Philip & Joanne
Tymen
Craig
Doug
Micheal
Gloria
Home address: R.R.#2, Clive, AB T0C 0Y0

OBITUARIES

"Jesus Christ is the same yesterday, and today, and forever. For He has said, 'I will not leave you, nor forsake you'" (Hebrews 13:8, 5).
On May 31, 1981, the Lord summoned His servant, our husband, father, grandfather and great-grandfather,

TIMON TEUNIS HAGEN

at the age of 73 years.
Catherine Hagen (nee Horlings)
Jean & Louis Tamminga — Grand Rapids, MI
Tim, Ben, Carol, Karen, Mark, Ron, Nancy, David and Nicolette
Pat & Mike Claus — Oshawa, ON
Cathy, Joanne, Michelle, and Elaine
Home address: R.R.#2, Newmarket, ON L3Y 4V9

On May 25, 1981, the Lord, in his infinite wisdom, took to himself our beloved fellow member,

TIMON HAGEN

The silver cord is broken and he will see Him now face to face.
From the members of
The Men's Society "Search the Scriptures"
Holland Marsh Chr. Ref. Church

The Lord called home on Saturday, May 16, 1981, our beloved wife, mother, grandmother and great-grandmother,

WILHELMINA ROFFEL
(nee Jansink)

at the age of 75.
"I know that my Redeemer liveth" (Psalm 68: 20).
Our God is a God of salvation and to God, the Lord, belongs escape from death.
She will be missed by her husband:
Bauke Roffel — Langley, BC
her children:
Bill & Ann Roffel — Burnaby, BC
Herman & Anita Hystek — Yarrow, BC
Joe & Nancy Vreugdenhil — Alamo, CA
Jack & Willy Toxopeus — Langley, BC
Bob Roffel — Toronto, ON
20 grandchildren
17 great-grandchildren
Address: 21665 - 52 Ave., Langley, BC

After a lengthy illness, the Lord took into his glory on May 23, 1981, our dear husband, father and grandfather,

CORNELIUS VAN ALTEN

at the age of 71 years.
Beloved husband of Wilhelmina van Alten (nee Lindthout) — 766 Sylvia Ave., Sarnia, ON
Dear father of:
Jake — Sarnia, ON
Atty & Ed Schipper — Chesley, ON
Henk & Elly Van Alten — Calgary, AB
Adriana & John Van Boven — St. Thomas, ON
Willy & Bert Loopstra — Campbellville, ON
Nelly Van Alten — London, ON
John & Annie Van Alten — Carlisle, ON
and 13 grandchildren
Our comfort is his confession of Lord's Day 1.

TEACHERS

FRUITLAND: John Knox Memorial Christian School has an opening in a **split grade 2 and 3 class** for the school year 1981-82. Prospective or experienced teachers are encouraged to apply. Inquiries and applications should be directed to: William Siofstra, Principal, P.O. Box 27, Fruitland, ON L0R 1L0 or call: 1-416-643-2460.

NEW RATE:

The cost of an Anniversary ad will now be $20.00 per insertion.
Why not share your "special event" with our C.C. family?

TEACHERS

GUELPH: Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades.** Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for an **upper elementary position** and an **English/commerce** position for junior high. Write: R. Reitsma, Principal, Cedars Christian School, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

HELP WANTED

GREENHOUSE GROWER wanted in Brantford area, with knowledge in the production of cut mums and special day crops. Full time. Send resume to: **Passmores Flowers**, 291 Erie Ave., Brantford, ON N3S 2H7 or call: 519-752-7885 and ask for Dennis.

HELP WANTED

CRWRC wishes to consider teachers with background in languages, language arts, or reading skills, for **literacy positions in Sierra Leone.** Work in cross-cultural settings and/or group communications background would also be helpful. If you are interested, please call 616-241-1691, ext. 193, immediately.

CRWRC wishes to receive applications from people with backgrounds in **social work**, especially group work, for positions overseas. If you are interested, please call 616-241-1691, ext. 193, immediately.

FARM MANAGER: needed to operate broiler farm; located **north of Toronto**, near Newmarket; house supplied; salary, company benefits and bonus system. If interested please call: (416) 473-2444 to arrange for an interview.

EMPLOY. WANTED

Young, married, 4th year **Plumbing Apprentice**, who has just completed the last term of schooling, looking for full-time, steady employment. References will be supplied upon request. Will re-locate anywhere in Canada. Please write to: John Hart, 723 - 1237 Sandford St., London, ON, Canada N5V 2J8 - (519) 451-7178.

ELDERLY COUPLE, early sixties, in good health, with farm background, are seeking year round employment, preferably in greenhouse. Please write: Box #4630, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ARTICLES WANTED

The Camrose Christian Reformed Church would like to start a library. Anyone who has **books** they wish to donate, whether they be Dutch, English, study or children's books, please send to: Mrs. L. Bruinsma, R.R. #1, New Norway, AB T0B 3L0

HELP WANTED

SALEM

invites applications for the position of
a part-time or full time

Development Director

to be responsible for the promotion of its work and the funding thereof.
Applications to Dr. D. W. Moncrieff,
Director, 26 Burnett Ave., Willowdale, ON M2N 1V1
Phone: (416) 223-7177

REDEEMER COLLEGE

INVITES APPLICATIONS FOR THE POSITION OF

SECRETARY

Duties to include:
- setting up and maintaining office files and records.
- maintaining membership records.
- handling routine correspondence.
- typing and stenographic work.

The person will:
- have experience in secretarial functions.
- be a good writer, accurate speller and excellent typist.
- have a basic understanding of bookkeeping.
- be capable of setting up and supervising an efficient office.

The location of employment will be Burlington. Please send application including resume and references to: **Redeemer Reformed Christian College, Box 2340, St. Catharines, ON L2M 7M7.**

SECRETARY

Salem's Willowdale Clinic is seeking a secretary who will be responsible for secretarial/receptionist duties.
DESIRABLE QUALIFICATIONS:
- A cheerful disposition and loving Christian attitude
- Pleasant telephone manner
- Willingness to work quickly and efficiently
- Typing speed of approximately 55 w.p.m.
- Similar experience desirable

Applicants send resumes and letter of recommendation, by June 30 to: **Laura V. Visser, Salem Christian Mental Health Assoc.,** 26 Burnett Ave., Willowdale, ON M2N 1V1
No phone calls accepted.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

113 ACRES; systematic tiling; near Grand Bend. FA850.
380 ACRES; 290 workable; good house; several barns; Morris Township. FG826.
95 ACRES; systematic tiling; good house, 100 acres; sow farrow-to-finish; Tuckersmith Township. FS860.
91 ACRES; 70 workable; house and barn; hwy. location; near Clinton. FG835.
SHEEP FARM: 50 acres; modern barn, 2nd barn; good home; FG785.
113 ACRES, well-drained, no buildings, near Grand Bend. FG850.
91 ACRES, 70 workable, house and barn, near Clinton. FG835.
DAIRY, 200 ACRES; 84 tie-ups, pipeline; 90 Holsteins; quota and machinery; near Moorefield. FD845.
DAIRY, 260 ACRES; registered Jersey herd; quota and machinery; near Clinton. FD839.
128 ACRES, elaborate onion plant; 4 bedroom home; near Grand Bend. FG850.
BROILER BREEDER BARN, 1 floor home; 7 acres; near Clinton. FP836.
MODERN HOME; modern sow barn; 5 acres; near Seaforth. FS840.
REGISTERED JERSEY HERD; 260 acres, 200 workable; quota and machinery included. FD839.
430 ACRES, 390 workable; no buildings; systematic tiling; Steven township. FA699.
BASIC LAYER QUOTA 33,818, modern barns, good home, beef barn, 100 acres; systematic tiling. FP829.
DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10½% mortgage. FD814
DAIRY; 200 ACRES, 185 workable, 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.
50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; $75,000. FG741.
BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

We have other farms available.
PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

Large Dairy Farm

Near Orillia. 200 acres and 600 acres rented. Dairy barn, approx. 85 tie-ups, loafing barn, box stalls, 4 silos, 3 granaries, full line of equipment, 135 head of cattle. Milk quota of 822 litres #1, and 183073 #2. Active sand and gravel pit. 8 room house, 5 miles from Chr. Ref Church and Christian school. Asking $750,000.
WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia, ON
705-325-6193
or sales rep: Henry Zwiers.
705-326-4131

Classified Advertising

REAL ESTATE

DAIRY FARMS

100 ACRES DAIRY FARM; Selling as going concern. 30 Holstein cows and heifers; no. 1 and Market Sharing Quota; Farm machinery and feed; barn has stable cleaner, pipeline milker; 18 x 60 silo with unloader; asking $295,000; located in Drayton area.

50 ACRES without buildings; about 35 acres good usable land; approximately 5 acres wood lot; balance in grass land; asking only $46,000.

On the above and others call **Joe Mayne - 638-2664** or **Gerry Wierts - 638-2608** or the office - **638-3319** in Drayton.

•••

SOUTH CAYUGA 245 acres; 120 purebred cattle R.O.P.; full line of equipment; large quota; two homes.

198 ACRES complete with 85 milk cows; milking parlour; freestalls; quota and machinery; asking $750,000.

190 ACRES naturally drained land; 43 tie-up dairy barn; includes 40 heifers; four bedroom home; asking $225,000; near Dunnville.

156 ACRES. One of the Niagara Peninsula's choice. Good quota and cattle; all equipment almost new. Home in good condition. Try an offer!

104 ACRES Dairy Farm in South Cayuga; 90 milking cows, 45 heifers; large quota; good equipment; 500 acres rented.

176 ACRES 95 head of cattle; full line of equipment and excellent quota; 100 acres tile drained; good financing, Wainfleet area. Asking $725,000.

100 ACRES in London area; 80 head of cattle; good quota and equipment; tile drained; one year old freestall barn.

BEN VANDERZWAAG REALTY LTD.
636 Upper James, Hamilton, ON
416-387-9100

21,000 CAGE LAYERS, basic quota; good buildings; near Hamilton; $100,000 down; vendor take back AFS. Call Keith Miller.

30,000 CHICKEN BROILERS; 5,500 roaster A; new barns; nearly new house; 75 acres land; near Hamilton. Call Keith Miller.

10,000 cage layers; basic quota, plus 6,000 pullets per crop and farrow to finish - hog operation; 100 acres crop land; 4 bedroom home; Guelph area. Call Gord Gray.

10,000 BROILERS BASIC QUOTA; plus beef feed lot; 4 silos; 100 acres choice crop land; excellent 9 room home plus apartment; near Kitchener. Call Gord Gray.

Member of Agri-Vision Organization.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (Evgs.)
or Gord Gray, **519-822-4438 (res.)**

BUYING or **SELLING**

DAIRY farms as going concerns, anywhere in Ontario. We use discretion. Please write or give me a call.

REALTOR
DIRK
WOUDSTRA
ORONO, ON L0B 1M0
416-983-5915

LOOKING???

Having a hard time finding that "dream" house?
Try our Real Estate section!
It works!

REAL ESTATE

20 ACRES

This is beautiful black sandy loam and would make an ideal setting for greenhouses or market gardening. It is situated on the east side of Dunnville, on good, paved road. I am asking $38,000. Please call: **774-7739** and ask for Bob, after 6 p.m.

London, Ontario

Your Complete Real Estate Service

Stanley Vandergoot
Real Estate

M.L.S.
Realtor
1849 Dundas St.
London, Ontario
N5W 3E6

RELOCATING?
Office: (519) 451-3680
Res.: (519) 672-2283

ACCOMMODATION

TORONTO: Student, looking for room and/or roommates in the University of Toronto area for 81/82 school year. Please write or call: Judi DeGelder, 105 Mulberry Dr., R.R.#1, Mt. Brydges, ON N0L 1W0. Phone: (519) 264-2503.

TORONTO: 19-year-old boy attending Humber College in Toronto seeks room and board in area. Contact: Rev. J. Hielkema, Box 1552, Kincardine, ON N0G 2G0 or phone: 519-396-4647.

TORONTO: Christian Reformed student would like room and board close to, or close to transportation connections to, University of Toronto. Please write or call: George Jansen, 17 Lawson Dr., Chatham, ON. Phone: 519-354-4067.

Christian girl going to attend **Fanshaw College** in September is looking for another Christian girl also attending Fanshaw College, to share an apartment. Contact: Kathy Van Dorp at R.R.#5, Clinton, ON, or phone: 519-482-9857.

Clearwater / St. Petersburgh Beach area Florida
FOR RENT:

In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens. 90 minutes to Disneyworld. An ideal vacation place.

RATE:
US $240 per week and up, depends on season.
For details / reservations write:
P.O. Box 216, Station R, Toronto, ON M4G 3Z9
or phone evenings:
(416) 445-1359

COTTAGES

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA
Telephone: (705) 645-2738

COTTAGES

GOLDEN LAKE

As summer approaches and vacation plans are underway, we ask you to consider a trip to Golden Lake. We can guarantee you a beautiful trip and excellent accommodations at moderate prices. We have one and two bedroom housekeeping cottages, all with modern conveniences. We offer boat and motor rentals, swimming, good fishing and a small trailer park for campers. Take a tour through the Ottawa Valley during your stay with us. For reservations or information call 613-625-2999 or write:

A & A's RESORT
R.R.#2, Golden Lake, ON K0J 1X0
ARCHIE & ANNE POLSTRA
(owners)

Blue Water Acres
LAKE OF BAYS MUSKOKA
Outstanding Cottages
Christian Resort

Reduced Rates to June 26
Housekeeping cottages with fireplace. Safe, sandy beach, water skiing, swimming, boating, sailing, canoeing, hiking, fishing. Golf and tennis nearby. All modern conveniences; fully equipped kitchens. Near Algonquin Park; close to everything. For reservations, or brochure contact:

The Van Gelders,
BLUE WATER ACRES,
Box 34, R.R. #4,
Huntsville, ON P0A 1K0
Phone: 705-635-2880 or
Toronto: 416-223-4012

☆ ★ **RICE LAKE** ☆ ★
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1981. Write or phone for brochure:

LANG'S RESORT
AND CAMP GROUNDS
R.R.#3, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Manderley Manor
Resort / Motel

• Pike and Pickerel fishing • fly-in to remote lakes • partridge, bear and moose hunting • boat and motor rentals • sandy beach • playground • variety of activities for year round enjoyment • housekeeping or modified American plan. Phone 705-894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0.

COTTAGES

The Schweizer House

We invite you to the Sutton Mountains for a vacation in a Christian Lodge, situated on a 118 acre farm. Splendid view of the Sutton Valley. Good hiking in the Sutton area and Northern Vermont. Swimming pool; excellent European kitchen, using farm and garden products. The rates are $23 per day per person and special rates for children.

For information contact:
Walter & Pauline Canzani
PAUL SCHWEIZER INC.
R.R.#2, Sutton, PQ J0E 2K0
Phone:
(514) 538-2129

Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.

For information call or write:
SANDY BAY COTTAGES
R.R.#1, Hastings, Ontario K0L 1Y0
Telephone: 705-696-2951

ALTON LODGES
1 & 2 Bedroom Clean Housekeeping Cottages
Family Resort
95 metres from beautiful, sandy beach
close to fishing.
20 km. from Chr. Ref. Church
[705] 429-2420
459 Mosley St., Wasaga Beach, ON
L0L 2P0, Site 30, Box 8, R.R. #1
LEN & RITA BETTE

MISCELLANEOUS

A PLACE TO GROW

An attractive, farming community in Central Alberta, the Rimbey area shows promise of becoming a vibrant part of Canadian agriculture. Good farming, land available at reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Chr. Ref. Church of Lacombe are working towards the establishment of a Chr. Ref. Church in Rimbey. Presently we are enjoying two worship services every Sunday all year round.

For further information (detailed description/brochure available upon request) and assistance, please call or write:

Anko Buwalda
1-403-843-6152
Box 647, Rimbey, AB T0C 2J0
Ge Hofstra
1-403-843-6350
R.R.1, Rimbey, AB T0C 2J0

MINISTERS NEEDED

VERNON, BC: Ministers vacationing in the Okanagon Valley, please contact either Jake Spoor, (604) 545-1029 or (604) 545-2181 or Peter Plug, (604) 542-2914, if you are willing to preach on any of the following Sundays: July 5, 12, 19 and August 9. Vernon Chr. Ref. Church, 3605 — 12 St., Vernon, BC V1T 3S7.

BELLHAVEN PARK
R.R. #4, Bobcaygeon, Ontario, Canada
Phone: 705-738-2864
Res: 705-324-7860

Completely serviced trailer and tenting facilities on Pigeon Lake in the Heart of the beautiful Kawarthas Vacation Wonderland.

- Boat & motor rentals
- Docking Facilities
- Launching Ramp
- Hot Showers
- Laundromat
- Well water at each site
- Sandy Beach
- Children's playground
- Snack Bar
- Swimming pool

Trailer for 6 for rent by the week.
Still a few weeks available. Book now!
New owners
Jack & Dorothy Hielema

MINISTERS NEEDED

BROCKVILLE: Are you planning your vacation in Eastern Ontario? Bethel Chr. Ref. church in Brockville, being without a minister, would very much appreciate your bringing God's Word to us on Sundays when you are in our area. Please contact: Mr. H. Breimer, 324 First Ave., Brockville; (613) 342-6844, or Mr. G. VanderWerf, 15 James St. W., Brockville; 342-5240.

PALMERSTON: Are there ministers vacationing in our area, or those who might be able to preach for us in Palmerston on June 21, July 19 and August 2. Services at 10 a.m. and 7:30 p.m. Contact: Clerk Gerrit Hietkamp, R.R.#1, Palmerston, ON. Phone: 519-343-2801.

BUSINESS

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2557.

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department,
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

PERSONAL

23-year-old Christian girl would like to meet/correspond with Christian gentleman (25-30). Interests include country music and farming. Please write to: Box #4628, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Alleen wonend weduwnaar achter in de zestig zou graag kennis maken met Chr. Ref. weduwe van de zelfde leeftijd. Brieven, gaarne met foto, kunnen worden gezonden aan Box #4631 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper **character references and by expecting** them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

---

we're the one!

. . . We're CJVB, Vancouver's only radio station to serve all Canadians - including those fortunate enough to speak more than one language. Our music, news and interviews reach all of Vancouver, the mid-Fraser Valley and most of Vancouver Island. Tune us in.

cjvb ALL CANADIAN 1470 RADIO

Forgive your children

I was the "wise inquisitor"
And played the part so very well,
I pleaded, probed, cajoled, —
assured
My culprit soon the truth would
tell.

In awe they stood, as three
condemned,
Eyes opened wider than their
norm —
Conveying innocence, and yet,
I knew, one mask was falsely
worn.

It was as if I struck at wind,
My pleas fell, useless, on the ears
Of guilty child, mother's
belov'd, —
I hid my disappointed tears.

That eve'ning found each child
tucked in
At diff'rent hour. Perhaps alone
With mom and God, a troubled
heart
Might yield — but no remorse
was shown.

"My God, have I failed to instill
Within that conscience —
honesty?
Shattered I am, for this, my child,
Unflinching, lied so blatantly!"

•••

Oh, mother, slow to understand,
Does the resemblance shame you
not?
How oft' your sins lie
unconfessed —
Spurning repentance that He
taught?
"My God, whose love surpasses
all,
How many times I've slapped
Your face,
How oft' I've played the Pharisee
In stark denial of Your grace!

Thus let me now forgive my child,
As ceaselessly, You've done with
me,
Carry on with sweet assurance —
From guilt of sin, You set us
free!"

—Judy Lunshof

Please note ...

our new family announcements' advertising rates have increased as of June 1, 1981

See classified rates.

7 DECEMBER DIVISIE REUNIE

August 29, 1981 — at Schaarsbergen, Holland

SPECIAL REUNI DEPARTURE: August 27

We have made arrangements to fly a group to Amsterdam, departing Toronto on August 27, via Wardair. We'll sit together and swap stories, reminisce, look forward to the celebrations, etc. As per the schedule below, you have a choice of return dates.

DEPART Toronto/Amsterdam	RETURN Amsterdam/Toronto (please choose)	PRICE*
August 27	1. September 18	$694.00 pp
	2. September 25	$657.00 pp
	3. October 02	$657.00 pp

*Price includes: roundtrip Toronto/Amsterdam flights using Wardair Class Service • medical cancellation protection • Hospital/Medical coverage up to $1,000,000 for the entire trip • Holland Culture Card. Canadian Airport Tax $12.50 pp extra.

We can also arrange connecting flights from other cities

For further information and/or reservation details please write of phone the group leader.

Mr. Peter Loerts, R.R.#1, Wyoming, ON N0N 1T0 — (519) 845-0375

All travel arranged by

Valentine Travel **London Travel**

CJL challenges NEB decision

CJL has decided to launch a court challenge to overturn the National Energy Board's (NEB) decision to approve construction of the Norman Wells oil pipeline. The grounds for the court action will include the following:

• The NEB has no right to make a decision because the ownership of the oil and the land is under dispute;

The Dene Nation claims it owns the oil and land by aboriginal title, and negotiations between the Dene and the federal government to settle Dene claims will begin this summer. CJL will argue that this is similar to the position that an individual would take if two people disputed and ownership of a home and one of them tried to sell it before it (the ownership) was clarified. CJL will ask the court to declare the NEB's decision null and void and to instruct the NEB not to consider the matter until claims negotiations have clarified the ownership of the oil and land.

• The NEB might be biased in favour of this pipeline;

The government of Canada claims that one third of the Norman Wells oilfield is owned by the Department of Indian Affairs and Northern Development (DIAND). The NEB is a board of the federal government. This reality raises a reasonable apprehension that the NEB would be biased in favour of licensing a pipeline because another branch of the government wishes to move oil, which it claims it owns, through that pipeline. There is also the blatant contradiction in the Minister of Indian Affairs saying the government will negotiate in good faith with the Dene Nation while at the same time he is party to an application to move the government's share of the oil out of the NWT before negotiations are even underway.

• The NEB did not conduct a proper hearing;

CJL will ask the court to declare the hearings null and void because of apparent mistakes the Board made in conducting the hearing. For example, CJL will argue that the Board should have suspended hearings when it was apparent that Interprovincial Pipe Lines could not produce crucial socio-economic, technical and environmental studies.

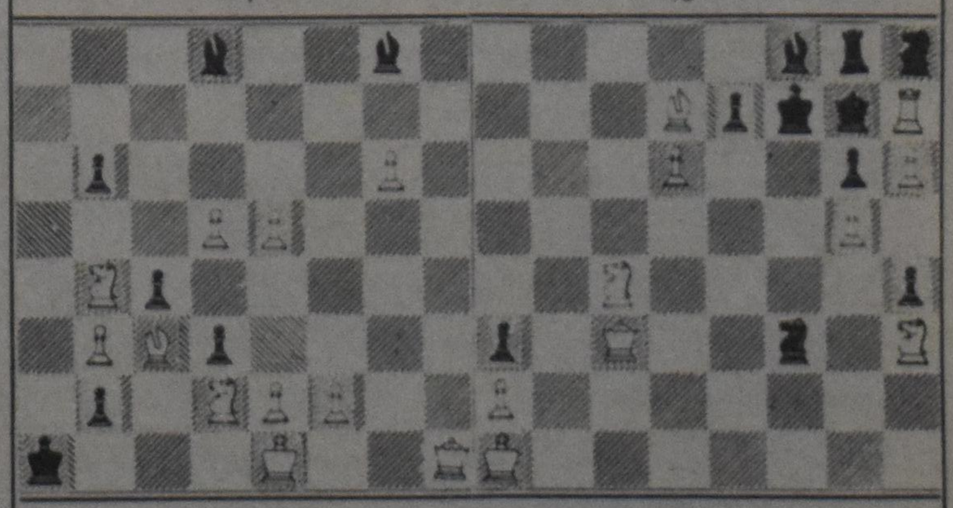
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JUNE

#878
R. Kintzig,
Hungary, 1953

#879
J.B. Verdonk,
Holland, 1936



7 — 10

11 — 3-mover — 3 pts.

10 — 2-mover — 2 pts.

Comments

1. "Open and Shut" can be the title of #878. White must shut the diagonals that the Black Bishops are ready to use so that they can't interfere with White's checkmate plans.

2. White's task is a bit easier in #879. Most of the mates are lying ready. Yet the key is not too obvious.

3. Please indicate the Key, Threat and all Variations in #878, and the Key and Threat, if any for #879.

4. The deadline for the June problems is as follows: Ontario — July 20th (postmarked); British Columbia — July 30th; All others — July 25th.

5. Take *Calvinist Contact* along on your holidays and a chess set, for a rainy day.

EVENTS

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CALENDAR of EVENTS

Ontario

June 7	The Laudate Dominum Choir of Chatham will present a Spring Concert at Park Street United Church, Sunday at 8:30 p.m. No admission charge.
June 20	9th Annual Grunneger Picnic, at Grand River Conservation Area, Rockwood, ON, starts at 10 a.m.
July 1	Frisian Picnic in the Pinehurst Conservation Park, Paris, ON.
June 15-17	**Toronto**: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
June 19-21	Student Summer Retreat at Lakewood Christian Conference Grounds. Contact Graham Morbey, Chaplains' Office, Wilfrid Laurier University, phone: 884-1970 ext. 240.
June 22-24	Fairview Conference 1981, at Fairview College; topic: "Personal Food Production." CFF is one of the participants.
June 26-28	Trenton Christian School, 25th Anniversary/Homecoming weekend. For more information contact: Homecoming Committee, c/o J. Egas, R.R.#1, Carrying Place, ON K0K 1L0, or phone: (613) 392-1378.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.

CONCERT: The Dutch choir Ijsselmeerzangers —
June 12 - Guelph: First Chr. Ref. Church.
June 13 - Hamilton: First Chr. Ref. Church
June 19 - Chatham: First Chr. Ref. Church.
June 20 - Strathroy: St. Andrews Presbyterian Church
June 26 - Grimsby: Mountainview Chr. Ref. Church.
June 27 - Toronto: Second Chr. Ref. Church.
Time: 8:15 p.m.

May 7: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.

Focus on the Family film series, May 6 and running for six consecutive weeks, Bethel Chr. Ref. Church, Newmarket, ON, at 8 p.m.; sponsored by the Holland Marsh and District Chr. School PTA.

Alberta and British Columbia

Aug. 27-30	Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Miscellaneous

June 9-19	Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
July 31-Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jun19	Wed.Jun.17	Fri.Jun.12-10a.m.	Thurs.Jun.11-10a.m.
Fri.Jun.26	Wed.Jun.24	Fri.Jun.19-10a.m.	Thur.Jun.18-10a.m.
Fri.Jul.3	Thurs.Jul.2	Fri.Jun.26-10a.m.	Thur.Jun.25-10a.m.

Taiwanese support imprisoned general secretary

TAICHUNG, Taiwan (EP) — The Presbyterian Church in Taiwan ended its general meeting in Taichung on April 27th with a declaration of solidarity with its imprisoned general secretary, Dr. C.M. Kao. The 300 delegates did not elect a successor to Kao, who was imprisoned for giving cover to the ringleader of disturbances in 1979. His church has supported him from the beginning.

The Taiwanese government had informed the Synod that it was very interested in the election of a new church leader and did not exclude the possibility of a reduction in Kao's sentence in this event. However, the church leaders continued to demand the unconditional release of the general secretary. The relationship between the Taiwanese Church and the government of the island has been strained for a long time because the Church does not support the government's claim to represent all of China.

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Sept. 15, 22	$250	Sept. 5, 12, 22, 29	$250

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at Grand River Conservation Area, Rockwood, ON. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnegers en aangetrouwden. Pavillion is rented in case of rain. Come all! Saturday, June 20, 1981, starting at 10 a.m.

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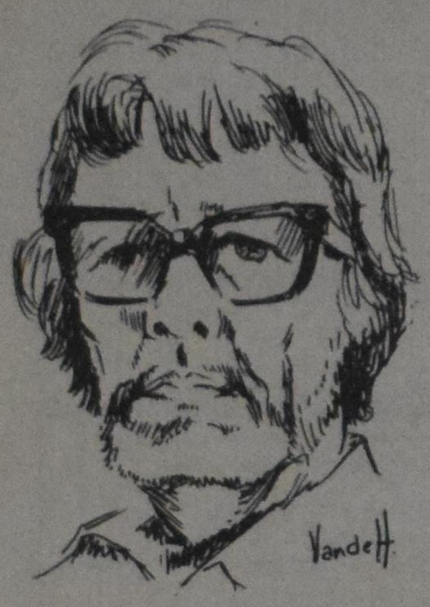
Books

Authors

W.G. van de Hulst

by Harry A. de Vries
C.C. staff

Van de Hulst. The name which is now becoming known in North America, goes back a long way in the literature of The Netherlands; back to 1909, when Willem Gerrit van de Hulst, a Dutch school teacher, won first prize in both youth and juvenile categories of a book writing contest offered by the Dutch publisher G.F. Callenbach.



Callenbach published sermon booklets, Sunday school material for Dutch Zondagschool Vereniging, and some novels, but it wanted to open a children's literature market. Hence the contest. Van de Hulst had been captivating his students with spellbinding stories. The contest brought the two together, and the doors of modern children's literature in The Netherlands were opened. The children's booklet was *The Little Girl and the Big Bell* and the juvenile one, *Old Abe.* Both books have been in print now for 72 years and are both still selling well.

The van de Hulst books are generally all selling well. Van de Hulst wrote 94 of them, many of them for the purpose of gift booklets handed out to Sunday school children at Christmas time, together with an orange and a bag of candy. Total sales of his books are in the neighbourhood of 6,750,000 in Dutch alone, and of the selection that have appeared in English with Paideia Press about 200,000 in the last three years. Although the stories are dated in time and take place in a different setting, story content still speaks to young readers today. *Old Abe* tells of a time when social security was unheard of and life was harsh. *The Old Man and His Dog* is the story of an old milkman, Jake, who makes his deliveries with the help of a cartdog, Jamie. The story depicts hard times, too, but as is characteristic of all the van de Hulst stories, it is a touchingly human story, perhaps somewhat romantic, but also very real.

Writing, for van de Hulst, was a gift, a calling he could not deny. He would not take praise for it, but always directed the honour to the Lord who has allowed him to write. Rie van Rossum entitled her booklet commemorating his seventieth birthday, *The Boy with the Magic Flute*, because of his innate ability to captivate children with his well-written stories.

Willem Gerrit died in 1963 at 84 years of age. But his son, Willem Gerrit, Jr., has continued his father's work. *The Lost Photograph* and *Four Seasons* are two of his booklets that have appeared in English with Paideia Press. Willem Jr., or Gerrit, as he is called on a first name basis, is also an artist and illustrator. Most of the illustrations in the van de Hulst books are his. *The Jolly Baker*, which first appeared daily in *De Standaard* some forty years ago, was written by van de Hulst Sr. and illustrated by Gerrit, who was just 14 then.

Prior to illustrating *The Jolly Baker*, Gerrit toiled with illustrations for a lacklustre serial for *De Standaard*. His father realized his difficulty and offered to work with his son on a new concept, the comic strip idea that became *The Jolly Baker.* The strip proved successful for the writer, illustrator and the paper. It was a hit in the early thirties. Prime Minister Colyn confessed that he would read *The Jolly Baker* in *De Standaard* before turning to his "urgent" business of government. When he pressed van de Hulst for the outcome of the story, he received the reply that even the author himself didn't know. The plot evolved on a daily basis. That, according to Gerrit, is the way to write a spellbinding story.

The Jolly Baker was new and radical in a paper that would not print weather forecasts because of the belief that the Lord would determine the weather, not man. The joviality of the characters, and especially that of the happy-go-lucky baker, were intentionally contrasted with the staid, dour officials in both the story and in Dutch society.

The Jolly Baker has gone through many printing formats and it has been aired on television as a musical production. Mr. van de Hulst Jr. prepared the accompanying illustrations for the television production and he still spends some of his time redoing illustrations for reprints of van de Hulst books. Elsevier publishers are currently working on an omnibus for which he has done an excellent job portraying the main characters. In his depiction of Little Tramp, as a sad, cold, wet, and lonely dog, for example, he has brought to bear all his artistic craftmanship. The result is effective. It leaves the desired impression.

Gerrit has written 32 books, some of them with Callenbach, but also some with Elsevier. Not all his books are children's books. He is now writing a set of short stories for Elsevier. He feels that his painting has helped him write details and his writing has helped him, in turn, to speak through his painting.

He and his wife visited the Niagara Peninsula recently for business with Paideia Press but also in order to visit Mrs. van de Hulst's sister in Burlington.

Review briefs

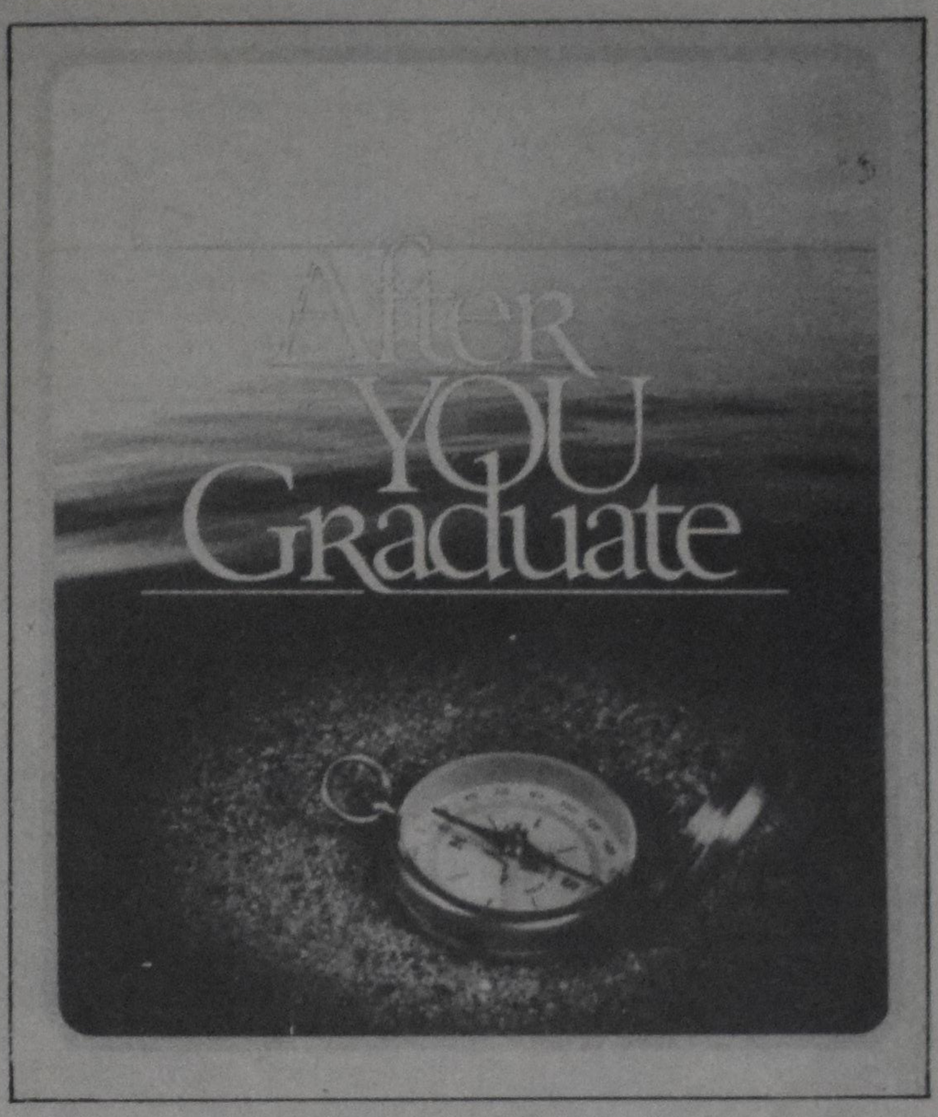
The Screwloose Lectures, by Larry Richards; Word Books, Waco, TX, 1981; G.R. Welch, Burlington, ON; hc. Reviewed by Rev. J. Quartel, Ottawa, ON.

This book deals with ethical questions such as love, truth, abortion, capital punishment, homosexuality and others. Its content is presented in lecture form, a demon teaching young demons at the Underworld University, to destroy the kingdom of the Enemy. It is interesting and sound.

Lord Open the Heavens. A Heart Cry for Revival, by Stephen F. Olford; Harold Shaw Publishers, Wheaton, IL, 1981; R.G. Mitchell Family Books, Willowdale, ON. Reviewed by Rev. J. Quartel, Ottawa, ON.

This is a reprint of a valuable book. Revival, "rising up to a Tone of increased Vigor and Strength," "times of refreshing from the presence of the Lord," as the author defines revival, is a constant need for the church. The subject is treated by an author from whom we have come to expect the best.

The book is sound, warm and inspiring. If renewal is a matter close to your heart and often in your prayers, you will want to read this book.



After You Graduate is a 122-page booklet designed to answer a number of basic problems for the high school graduate who considers his future in terms of the question, "How do I know what God wants?" It is a realistic booklet dealing with personal and interpersonal changes after graduation, with the question of a future vocation, and with the matter of continuing studies. Designed and written by staff and contributors to *Campus Life* magazine, *After You Graduate* reached its seventh printing in January, 1980. It is co-published by Campus Life Books and Zondervan Publishing, Grand Rapids, MI; in Canada by R.G. Mitchell Family Books, Willowdale, ON

Biography

Life inside Cambodia

Ordeal in Cambodia, by Vek Huong Taing, as told to Sharon Fischer; Here's Life Publishers, San Bernardino, CA, 1980; Mitchell Family Books, Willowdale, ON; pb. 132 pp.; $3.95. Reviewed by E.H.M. Sneep, Chatham, ON.

The special television documentation on the plight of the Cambodian refugees, may perhaps have been forgotten, yet the killings, persecutions go on and thousands of refugees still live in camps in Thailand.

Ordeal in Cambodia was written to keep us mindful of the atrocities perpetrated against their own citizens by the Khmer Rouge, the Red Cambodians under General Lon Tol and later Pol Pot. Taing and his family lived in unbelievable conditions in the jungle and under threat of death for 4 years.

It is hard to believe that a situation, similar to Hitler's reign of terror could be repeated, that young men could again be brainwashed to believe that to kill their own countrymen would be honourable. The purpose of establishing a peasant agricultural society in Cambodia appears unrealistic.

Vek and his wife Samoeun qualified to be killed because they were Christians; they were college graduates; they had worked as staff members with Campus Crusade for Christ; they had received training outside the country, in Manila; they lived in a large urban area; and Vek had a brother, a former major in the deposed army.

In spite of these reasons, the Taing family was kept alive and now recounts 4 years of almost impossible conditions.

A book such as this is beneficial in that it reminds us to appreciate our freedom, abundance, and especially our spiritual wealth. It might be recommended for school and church libraries.

Bible study

Introduction to Christian living

What the Bible Teaches About: Christian Living, by Gilbert Kirby, **The Church**, by John F. Balchin; **Jesus**, by Geoffrey W. Grogan; **The Holy Spirit**, by John Peck; **What Jesus Did**, by F.F. Bruce; **Death**, by Peter Cotterell; **The Bible**, by H.D. McDonald; **The Layman's Series**; Tyndale House Publishers, Wheaton, IL, 1980; R.G. Mitchell Family Books, Willowdale, ON; $3.95 each. Reviewed by Rev. John Bolt, Calvin College, Grand Rapids, MI.

According to the editor: "This series of books sets out to present what the Bible actually teaches. We have in mind a readership made up of people of all ages who are comparatively new in the Christian faith or are feeling their way towards it. Our concern is to help people who are enquiring about the Christian faith and those who have come to believe but who have not had a Christian background."

In general, the volumes in this series succeed in their aim. Some volumes are better than others, as to be expected in a multi-author series. H.D. McDonald's volume on *The Bible* strikes me as a bit too academic for a non-scholarly general audience, while Peter Cotterell's volume on death not only contains helpful expositions of key passages such as II Cor. 5:1 and Ecc. 5:19, but also deals with practical questions: "How shall I explain death to my children?" "What is the purpose of a funeral?" "Is cremation (organ donation) wrong for a Christian?

One weakness is that "what the Bible teaches" is sometimes limited to specific proof texts for a particular doctrine. Thus, John Balchin's discussion of infant baptism (*The Church* pp. 63-65) simply lists passages used to defend the doctrine without much further theological reflection on the issue.

The general perspective of the series is that of non-conformist (i.e. non-Anglican) British evangelicalism. Although there are books which deal with each topic more thoroughly than the particular volumes of this series, they can all be used with profit for individual or group study.

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Books

Religion

An examination of popular Christianity

Will Evangelism Survive Its Own Popularity? by Jon Johnston; Zondervan Publishing House, Grand Rapids, MI, 1980; G.R. Welch, Burlington, ON; pb., 224 pp.; $5.95. Reviewed by John Kerssies, Sarnia, ON.

In this book, Jon Johnston asks some rather penetrating questions, which are all neatly summed up in the provocative book title, *Will Evangelism Survive Its Own Popularity?* Johnston, an ordained minister of the Church of the Nazarene and a teacher in sociology and anthropology at the Pepperdine University and at Fuller Theological Seminary, has done a tremendous service to the evangelical community by writing and publishing this book.

The book is well-written, well organized and contains some very thought-provoking questions which the evangelical community cannot afford to ignore. It has made an impression upon me in much the same way as Ronald Sider's explosive booklet, *Rich Christians in an Age of Hunger*. In fact Sider wrote the foreword to Johnston's book.

Johnston begins by asserting that during the 1970s, Evangelism moved to the centre stage of affairs within American society. He makes reference to the twice-born celebrities in the nation, people like Eldridge Cleaver, Charles Colson, Anita Bryant, Pat Boone, Jeb and Gail Magruder, Graham Kerr (the "Galloping Gourmet"), and others. It has become rather fashionable to be a "born-again" Christian, and the business community apparently is making good hay from this evangelical popularity. "Today evangelism has become mainstream Christianity, replacing liberal Protestantism."

Although Johnston rejoices in what the Lord is doing in the lives of many people, he also sees danger signs that evangelicalism's popularity becomes its downfall. "Evangelism," he writes is in serious danger of failing to accomplish its distinctively God-ordained mission and risks the possiblity of becoming engulfed by the surrounding culture." This danger can be summarized by the word "accommodation."

Out of the danger of "accommodation" other perils so easily arise, traps such as hedonism (the seeking of pleasure), narcissism (the ideal of self-worship), materialism (the accumulation of consumer goods), faddism (accomodation to the times — think of the religious bumper stickers), celebrityism (the fascination with fame — emphasis on the big stars), demagoguery (the use of manipulation), youthism (the preoccupation with a youth oriented ministry), and technologism (emphasis on machinery).

The latter includes the popularity of the so-called Christian television. It is Johnston's contention that Christian television does not really serve the local church. "There is no attempt to channel contacts or converts to the local church... Why? Because Christian television directly competes for the local church dollar."

About the leaders of the tele-cult, Johnston writes that they "aren't so much the prophets of our age, as they are engineers and technicians who are skilled in using T.V. to create a mystique and larger-than-life personality."

Johnston concludes with the contention that evangelicalism need not come to its downfall. "Ronald Sider," writes he, "puts his finger on the solution to our dilemma when he says that 'We must allow our thinking and acting to be shaped by biblical revelation rather than by surrounding society." I'm sure that the majority of readers of *Calvinist Contact* will profit from reading this rather significant contribution on the state of evangelism today. Even though the book has a typical U.S. orientation, Canadian evangelicals north of the border also need to hear the clarion calls contained in this book.

GUIDE TO GOOD BOOKS No. 3

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. No. 4 will be August 21, 1981.

CLIP AND SAVE

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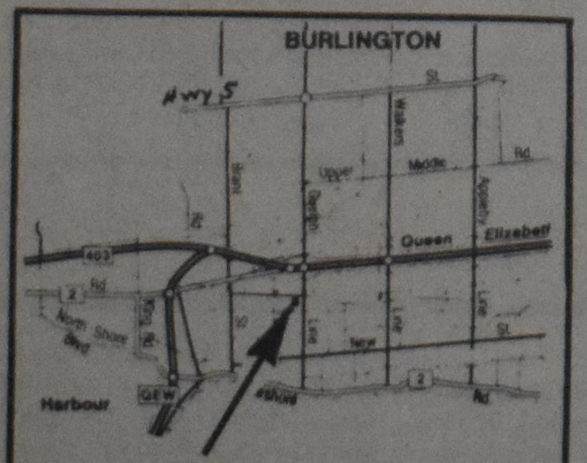

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Save This Guide To Good Books No. 3
No. 4 will (D.V.) appear in C.C. August 21. If you use this page as an orderform we will replace it with your order.

Eugenia Price

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Francina Arnold

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Finances

Handbook on fund raising

Tested Ways to Successful Fund Raising, by George Brakeley, Jr.; Amacom, 1980; Prentice-Hall, Scarborough, ON; h.c., pp. 171; $20.95. Reviewed by Harry Houtman, Christian Stewardship Services, Toronto, ON.

The "third sector," charitable causes and non-profit organizations, is a very important part of our daily life. Whether it is churches or education, orchestras or art galleries, medical research or aid for the poor, charitable causes depend on the generosity of individuals, corporations, foundations, and even governments.

This book, by one of the main fund-raising consultants in the U.S.A., gives some excellent advice to anyone responsible for asking for charitable support. Asking can be done in many different ways, and as in all jobs and tasks, there are suitable and appropriate ways of going about it. No one needs to be embarrassed about seeking support for a worthy cause; the cause benefits humanity, whether it is our own community or those far away.

Brakeley has many years experience, especially with multi-million dollar campaigns in the U.S.A. However, much of this advice and insight is valuable for Canadians responsible for much smaller charitable budgets. Considering that seminars covering the same material could well cost $200.00 plus expenses, this book is a good investment and reference work.

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